SHAKER COLLECTION

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# Papers of Shakers

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No. 363

# Directions for using and preparing Vegetable Medicin

No 1st Emetic herb—

This herb is prepared & used in three different ways Viz—

1st The powdered leaves & pods this is the most common form of using it: & from half to a teaspoonfull may be taken in warm water sweetned; or the same quantity may be put into either of the other numbers when taken; to clense the stomach overpower the cold & promote a free perspiration.

2nd A Tincture made from the green herb in spirits.

This is used to counteract the affects of poison, to be either internaly or externaly applied; & for asthma & other complaints of the lungs.

For a dose take a teaspoonful adding about the same quantity of No 2

(2) in half a teacupful of warm water sweetened; & in all cases of Nervous affections add half a tea spoon full of Nerve powder.

For the external affects of poison take the above dose, & bathe the parts affected with the tincture, & repeating it till cured.

3rd The seeds reduced to a fine powder & mixed with No 3. 2 & 4. This for the most violent attacks of spasms & other complaints, such as lock jaw, bite of a Mad Dog, fits, drowned persons, & all cases of suspended animation, where the Vital spark is nearly extinct, For a dose give a teaspoon full & repeate till release is obtained, then follow with a tea of No 3 for canker.

For Children the dose must be regulated according to their age, If very young, steep a dose of the powder in half a teacuppfull of warm water or a tea of rasbeary leaves; & give a tea spoonfull at a time of the tea strained through a fine cloth, & sweetned, repeating the dose every ten miniutes till it operates; & give penyroyal tea or some herb tea to drink

## No 2rd Cayenne Pepper.

This is a medicine of great value in the practice & may be used in all cases of disease to raise & retain the internal vital heat of the sistem cause perspiration, & keep the determining powers to the surface.

The only preparation is to have it reduced to a fine powder, For a dose take from a half to a tea spoonfull in hot water or a tea of No 3 sweetned, or the same quantity may be mixed with a dose of either of the other numbers when takin. The dose should be repeated till the desired object is effected.

No 3, (4) Take of bayberry root bark
White pond Lilly root & the
Inner bark of Hemlock equal parts
of each, pounded well & mixed together.
Steep one ounce of the powder in
a pint of boiling water & give for
a dose a common wine glass full
Sweetened—

If the above cannot be had, take of
the bark, leaves, or berries, of sumach & Marsh
rosemary for a substitute, or either
of the other articles described under
the head of No 3, they are all good
for canker & may be used together or
seperate—

## No 4th Bitters

Take the Bitter herb or Balmony
Barberry & poplar bark, Equal
parts, pulverised, one oz, of the
powder to a pint of hot water &
pint of spirit. For a dose take

half a wine glass full. For hot bitters add a teaspoonful of No 2nd

This preparation is calculated to correct the bile & create an appetite, by restoreing the digestive powers & may be freely used as a restorative & to prevent disease.

When the above articles cannot be had, either of those that have been before described under No 4. which are all good for the same purpose, may be used for a substitute.

No 5th

## Syrup.

Take Poplar Bark & Bark of the root of Bayberry, one pound each & boile them in two gallons of water, strain off, & add 7, lbs of sugar, Then scald & skim it, & add half pound of peach meats; or the same quantity of cherry meats pounded fine. When cold add one gallon of good Brandy & keep it in bottles for use. Take a half a wine glass full two or three times a day.

Any other quantity may be prepared by observing the same proportion of the different articles.

This syrup is very good for strengthing the stomach & bowels, & to restore weak patients, & is particularly useful in the dysentery, which leaves the stomach & bowels in a weak state. In a relapse or in the first stages of the dysentary, by using this syrup & giveing a tea of No, 3, freely, it will generaly cure, & will also prevent those exposed from takeing the disease.

No. 6.

## Rheumatic Drops.

Take one gallon of fourth proof brandy or any kind of high wines, one pound of Gum Myrrh, pounded fine, one ounce of No, 2 & put them into a stone jug, & boile it a few minutes, in a kittle of water being

(7) the jug unstoped. When settled bottle it up for use, It may be prepared without boiling by letting it stand in the jug five or six days, shaking it well every day, when it will be fit for use.

## Nerve powder.

This is the American Valerian or Umbel & the root is used. For a dose take half a teaspoonful in hot water sweetned, or the same quantity should be put into a dose of either of the other medicens, & also in to the Injections in all Nervious cases.

## No 3 Composition. Or Vegitable powder.

Take two pounds of bayberry Bark, one lb, of the inner bark of Hemlock one lb, of ginger, 2 Oz. of Cyanne 2 Oz. of Cloves, all pounded fine & sifted through a fine sive & well mixed together. For a dose take a teaspoonful

(8) of this powder, with an equal quantity of sugar & put to it a half a teacupful of boiling water, to be taking before going to bed.

## Cough Composition.

Take four teaspoonfuls of Skunk's Cabbage two of hoarhoun one of wake Robin one of No 1, one of No 2, one of Rasberry bark one of bitter root, one of these powders, all mixed together, when taken to be mixed with molasses. Take a half a tea spoonful when going to bed, & keep warm & continue the dose untill releaf is obtained.

Cancer plaster

Take the heads of red Clover & fill a brass kittle, & boile them in water for one hour, then take them out & fill the kittle again with

(9) fresh ~~water~~ ones & boile them as before in the same liquor. strain it off & press the heads to git out all the juice, then simmer it over a slow fire till it is about the consistancy of Tar when it will be ready for use. Be careful not to let it burn, when used it should be spread on a peace of Blader split & made soft. It is good to cure cancers, sore lips & Old sores.

## Salve

Take one lb, of Beeswax one lb of Salt Butter one & a half lb of Turpentine 12 oz, of Balsam of Fir. melt & simmer them together, then strain it off into a bason & keep it for use. It may be used to heal fresh wounds Burns, Scalds & all bad Sores, after the Inflamation is allayed & the wound Clensed.

Strengthening Plaster.

Take Burdock Leaves & Mullen leaves bruse them, & put them into a kittle with a suficent quantity of water and boile them well, then strain off the liquor, preſs & squeeze the leaves and boile it down, till about as thick as moloſses then add three parts of Rosin & one of Terpintine, & simmer together untell the water is evaporated, then pour it off into cold water & work it like shoemakers wax, if it is too hard, put in more Turpentine, when it will be fit for use. It should be spread on leather & applied to the part affected, & it is good to strengthen weakneſs in the back & other parts of the body.

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Nerve Ointment.

Take the bark of the root of Bitter sweet 2 parts, of wormwood & Chamomile each, one part when green, or if dry moistened with hot water, which put into Horse or porpoise Oil, or any kind of soft animal Oil, & simmer it over a slow fire for twelve hours then strain it off, & add one Oz; of spirites of Turpentine to each pound of Ointment to be used for a bruise, Sprain, Calice, Swelling, or for corns &c.

Poultice.

Make a strong tea of Rasberry leaves or of No 3, take a cracker pounded fine & Slippery Elm Bark pulverised with Ginger & make a poultice of the same, This is good for old Sores, Whitlows, Felons, & for bad Burns scalds & parts frozen. Apply this poultice & renew it as often as every 12 or 24 hours, & wash with soapsuds at every renewal Wetting it in the interim with cold water or tea of Raspberry Leaves, till it discharges, then apply the salve & the cure is affected.

## A Stock of Medicine for a family.

| | | |
|---|---|---|
| 1 | Oz | of the Emetic herb. |
| 2 | Oz. | Of cayenne. |
| 1½ | Lb. | Of Bayberry root Bark in powder. |
| 1 | Lb. | of poplar Bark. |
| 1 | Lb | Of Ginger. |
| 1 | pint | Of Rheumatic Drops. |

This will be sufficent for a family for one year, & with other such articles as they can easyly procure them selves when wanted, will inable them to cure any disease which a family of common size may be afflicted with during the time.

## General Directions for Curing and Preventing Disease &c.

1st Be careful to always keep the determining powers to the surface, by keeping the inward heat above the outward, or the fountain above the stream, & all will go well.

2nd It must be recolected that heat is life & cold is death, that Fever is a friend and Cold the enemy; It is therefore necessary to aid the friend, & oppose the enemy in order to restore health.

3rd That the construction & organization of the human frame, is in all men essentially the same, being formed of the four Elements, Earth & Water constitute the solids of the body, which is made active by fire & Air, Heat in a particular manner gives life & motion to the whole; & when entirely over powered, from what ever cause, by the other Elements, Death insues.

4th A perfect state of health arises

4th- from a due ballance or temperature of the
elements; & when it is by any means distroyed
the body is more or less disordered. When this
is the case, there is always a diminition of heat
or an increase of the power of cold, which is
5th its opposit. All disorders are caused by
obstructed perspiration which may be produced by a greate variety of means, That
medicine therefore, must be administered
that is the best calculated to remove the
obstructions & promote perspiration.

6th The food taken into the stomach, & being
well digested, nourishes the system & keeps
up that heat on which life depends; but
by constantly taken food into the stomach
which is sometimes not suitable for nourishment, it becomes foul, so that the food
is not well digested, this causes the body
to loose its heat & disease follows.

7th Canker is caused by cold, & there is
always more or less of it in all cases
of disease: continue to make use of

(13) such articles as are calculated to remove it, as long as there are any appearance of disorder.

8th When the disease is removed, make free use of those things that are calculated to restore the digestive powers, not forgitting to keep up the inward heat by giving occasionaly No 2.

9th Keep always in mind, that an ounce of preventative is better than a pound of cure & give medicine on the first appearence of disorder, before it becomes seated; for it may be then easyly thrown off & much sickness prevented.

10th In case of fever increase the internal heat by giving hot medicine, so as to overpower the cold, when the nattural heat will return inwardly, & the cold will prevade the whole surface of the body, as the heat had done before, this is what is called the turn of the fever.

11th If No 1st should sicken & not puke, there may be two causes for it, (viz) the coldness or acidity of the stomach, for the first give No 2nd more freely, & for the latter, disolve a peace of pearl ash about the size of a large pea in a wineglass of water, If this fails make use of steam which will open the pores, extract the cold, & set the medicine to work.

12th. In givin medicine to children, give about half, a little more or less, according to there age, of the quantity directed for a grown person Be particular to offer to offer them drink often especialy young Children who cannot ask for it.

13th. Disentary is caused by canker on the bowels for which make free use of the tea of (No, 3,) with (No, 4,) & give the same by injection, in the first part of the disease, & afterwards give the syrup (No 5) to strengthen the stomach & bowels & restore the digestive powers.

14th. The piles is canker below the reach of medicine givin in the usual way, & must be cured by using a wash of (No 3) made strong & by giving injections of the same with (No 2)

15th. For Woman in the turn of life is much the same treatmet as the above, with the addition of Raspberry leaves & Witch Hazel made into tea.

16th. In all cases of a burn, or scald, or being frozen wrap the part, in cloth wet with cold water, often witting them with the same, to prevent there becoming dry, & be careful to keep up the inward heat by giving the hot medicines such as (No 2) or the composition powders, pursue this plan for twelve hours, & then if the skin is off apply the poultice or salve, if there should be convulsions, or fever a regular course of the medicine must without fail be attended too.

17th. When a scald is over the whole, or the greatest part of the body, apply cotten cloth of several thicknesses to the whole body, wet with a tea of Raspberry leaves, thoroughly wetting with the same to prevent it from becoming dry, & give the hot medicines

When the scald is under the stocking or any other tight garment, let it remain on, applying more cotten clothes, & wet the whole with cold water as often as the smart of the burn returns.

18th. If the skin is off, or in case of an old burn, to guard against canker apply a poultice of crackers & slippery Elm bark made with a tea of raspberry leaves, washing it with soap suds, when the poultice is changed, & then with the same tea, When any part is frozen, the same method must be taken as for a burn.

19th. For a fresh wound, cut or bruise, wash immediately in cold water, & bind up in cloths wet with the same, keep a hot stone at the feet, & take medecine to raise a gentle perspiration; continue this till the inflamation is allayed & the wound perfectly clensed, then apply the poultice or salve till heald, the air must be kept from all wounds or sores, as it will cause pain & prevent them from healing.

20th. In sudden & deadly attacks, such as spotted or yellow fever, Fits, Drowned persons Croup, &c, the heat & activity of the patient is so much deminished, that the common administration will not give releaſe, the determining power to the surface being so small, through the laſs of Internal heat, that it will not give the medicine opperation, as its affects are resisted, & counterbalenced by the pressure of the external air. To counter-act this pressure, keep the room by the aid of a good fire about as warm as summer heat & more fully to rarify & lighten the air & aid the operation of the medicine, make a free use of the Steem Bath, & keep the patiente shealded with a blanket, at the same time give occasionaly (Nos 1 & 2) This course should be unremittingly persevered in till the patiente is releaved.

21st If the glands are dry, so as there is no moister in the mouth, or if the patiente is much pressed for breath, give a strong tea of (No 2) sweetened, & repeat it till the mouth becomes moist, (No 3) should not be used while the mouth is dry, if any is used add a large portion of (No 2).

22nd Be careful not to have the outward heat to high by too many clothes or fire; for if this is the case it will cause a ballance of outward & inward heat, & will prevent the medicine from operating, by stoping the circulation, & the patiente will be very much distreſsed. When this happens, throw cold vinegar on the face & stomach, & give more hot medicin which will let down the outward heat & raise the inward.

23rd. If the patiente is restleſs, wet the head & body with cold vinegar, & if there are convulctions in spasms, give the nerve powder with (No 2) Injections must also be used.

24th. Never make use of physic in any cases where there is any canker inside, for it will draw the determining power inward & increase the disease. I have seen so many bad affects from giving physic that I have disapproved of it altogether but if any is given after the operation, be careful to keep up the inward heat, so as to cause a free perspiration.

25th. Beware of Bleeding & Blistering as they can never do any good, & may be productive of much harm, they are contrary to health, Seatons & Issues should als be avoided as they only tend to waste away the strength of the patiente without doing any good, It is a much better way to remove the cause by a proper administration of medicine, which will be more certain & safe in its affects.

26th. Avoid all Minerals used as medicine, such as Mercury, Arsenic Antimony, Calomel, preperations of Copper or lead, as also Niter & Opiums, they are all poison & deadly enimie to health.

27th. Be careful not to make use of salt peter in any way whatever, it is the greatist cold of any thing that can be taken into the stomach, It was never intended for any other purpose than to distroy life, It is a very bad practice to put it on meat, for it distroys all the juices, which is the nourishing part, & leaves the flesh hard & diffiecult to digest.

28th. Never eat meat that is tainted or any way injured, as it will ingender disease for one ounce in the stomach, is worse than the affluvea of a whole carcase. Eat salt provisions in hot weather & fresh in cold.

29th. Be careful about drinking cold water in very hot weather, as it will tend to let down the inward heat so suddenly as to give full power to the cold. If this should happen, its fatal affects may be prevented by giving the hot medicine to raise the inward heat above the outward. Be careful also not to cool suddenly after being very warm in consiquence of uncommon exercise.

30th. Remember that regularity in diet is very important to preserve health, & that if more food is taken into the stomach than is well digested, it clogs the system & causes disease. Therefore be cautious not to eat to much at a time, & have your food well cooked. This is very important in those who have weakly constitutions.

For Injections (21) The common preparations for Injections or Clysters, is to take a tea cup full of strong tea made of (No3) strain it off when hot, & add a teaspoon full of (No2) & a tea spoon full of (No6) & the same quantity of Nerve powder & a half a teaspoonfull of (No1), let it be given with a large syringe made for the purpose, or when this cannot be had, a bladder & pipe may be used, They must be repeated as occasion requires till releaſe is obtained. Many other articles may be used to advantage in the Injections, a tea of witch hazel & red rasberry leaves, either or both together are good in many cases; For canker a tea of either of the articles discribed under the head of (No3) will answer a good purpose When the canker is removed the bowels will be left sore, in which case give Injections of witch haizel raspberry leaves, a tea of slippry Elm bark, When Injection are used to move the bowels only, (No1) should be left out It is always safe to use the Nerve powder, & if there is any Nervous symtoms it should not be omitted.

Nerve powder. American Valerian or Ladies Slipper; sometimes called Umbel, or Male & Female Nervine. There are 4 species of this valuable vegetable, one of the Male & three of the Female, the male is called yellow Umble and growse in swamps & wet Land; has a large cluster of fibirous roots matted together, joined to a solled root, which puts forth several stalks that grow almost two feet high; it has leave something resembling the poke. The female kinds are red & white & white. The red has but two leave which grow out of the ground, & lean over to the right & left; between which a single stalk stoo up to the hight of from eight to ten inches, beari on its top a red blossom of a very singular form, that gives it the name of female Umbel. This kind is found on high ledges, & in swamps.

The red & white & white Umbel grows only in swamps & is in larger clusters of roots than the yallow, but in a simular form; its top is similar to the red except the callour of the blossom. The yellow & red are the best for medicine, the roots should be dug in the fall when done growing, or in the spring before the tops put forth, If dug when growing, the roots will nearly all dry up. When roots are dug they should be washed clean, carefully dried & pounded fine or ground to a powder & sifted through a fine sive, & preserved from the air for use—

This powder is the best nervine known I have made great use of it; & have always found it to produce the most beneficial effects in all cases of nervious affection, & in hysterical symtoms, In fact it would be difficult to get along without it in my practice It is perfectly harmleſs & may be used in all cases of disease with safety; & is much better than Opium in cases of spasmodic affection which only deadens the feelings & releaves pain only by destroying sensibility without doing any good— Half a teaspoonful may be given for a dose in hot water sweetened, & the dose repeated if neceſsary

It may be put in Injections, & when there is nervious symtoms it should never be dispensed with —

Bayberry
The bark

The bark of the roots is what is used for medicine, It is an excelent medicine either taken by it self or compounded with other articules, & is the best thing for canker of any article I have ever found. It is good used as tooth powder cleanses the teeth & gums & removes canker or scurvey, It may be given in all disorders of the bowels, when the stomach is foul, it will frequently operate as an Emetic. For a dose take a teaspoon full. in hot water sweetened.

White Pond
Lily the root

This article is very good for medicine for canker, and all complaints of the bowels, given in tea alone or mixed with other articles —

Hemlock) the inner bark)

The best medicine is to peel the bark off the young tree, & shave the ross from the out side, & preserve only the inner rhine; to be made fine for use.

Good for canker & other complaints of the bowels & stomach

Witch Hazle) the leaves)

It is the best thing for bleeding at the stomach, of any thing I have found.

Red Rasp berry the leaves)

It may be taken in tea or used as a wash it is good for pains, or sores, & may be used in No 3; as a substitute for other articles, or alone to good affect

Squaw weed, Indian sanicbocash)

This is known in the contry by the name of frost weed, or medow scabish & grows in wet land, by the side of brooks, the roots & tops are used for medicine — It is good for canker & all

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Nervous affections, Rheumatism Dizziness & cold hands & feet— use it a tea—

**Bitter herb or Balmony**

This herb is good to correct the bile & create an appetite, & it may be used a lone, or it may be added to other articles in No 4, & it is very good—

**Poplar Bark**

It is good for obstructions of the urine & weakness in the loins, & those of a consumtive habit will find great releafe in using this tea freely.

**Barberry the Bark**

A tea made of this bark is very good for all cases of Indegestion & may be freely used—

**Bitter Root or Wandering Milkweed**

A Strong decoction of this Root made by steeping it hot water if drank freely, will operate as a cathartic, & sometimes as an Emetic, & is most sure to throw off

Golden Seal
or
Ohio Kercumma
the Root

a fever in the first stages. It should be used in all cases of costiveness.

This plant grows only in the western contry It is an excedant corrector of the bile, & may be used for that purpose alone, or with the bitter root, or may be compounded with other articles discribed in No. 4, to restore the digestive powers—

Summa savory

A tea of this is good for colds & may be used freely in case of sickness; there is an oil made of this herb which will cure the tooth ack—

Hoar Hound

An infusion made of the leaves seetned with honey is good for the asthmy and all complaints of the lungs— The syrup of this plant will loosen tough phlegms & remove hoarseness caused by bad colds—

**Elecampain** The root of this plant made into a syrup is good for a cough & I recomend it for that purpose as safe & usefull in complaints of that kind.

**May Weed** A tea of this herb to be drank when going to bed is good for colds & in slight attacks of the fever if used freely & a hot stone put to the feet will in some cases throw it off

**Bitter Sweet** The bark of the root with chamomile & wormwood maks an ointmint of great value which is an excelent thing for bruises or sprains calice swellings or for corns.

**Mullen** The leaves of this plant is very good to bring down swellings & restore contracted sinews, by pounding them & applying them warm to the place affected.

Burdock

The leaves of this plant wilted by the fire & applied to an external injury will allay the inflamation & ease the pain pounded & put on a bruise or sprain it will give immediate releafe ——

Skunk Cabbage the Root

It is good for asthma cough difficulty of breathing & all disorders of the Lungs & with other articles makes one of the best preparations for those complaints I ever found — For a dose one half a teaspoonful powdered mix with Honey evening & morning. ——

Black Birch Bark.

A tea made of this bark is usefull in curing all complaints of the bowels & to remove obstructions, I have made much use of it in dysentary — this tea with peachmeats or cherry stone meats made into a syrup is an excellent article to restore patients after they have been reduced by that disease and to promote digesture, It is good for canker and all complaints of the bowels. —

Even Root

It is good for canker & may be used in No 3, as a substitute for other articles.

Balsom Fir

It is taken from small blisters that form in the bark. It is of a very healing nature & is good to remove internal soreness, it forms an important article in the healing Salve — When taken it may be droped on loaf sugar —

Blew & White Vervine

This is a well known herb growing very common; it ranks next to the Emetic herb for a puke, & may be used either alone or combined with Thorough Wort; It is good to prevent a fever in its first stages. This herb has been used with considerable succeſs in consumption, having cured several cases where the Doctors had given them over It may be used in a tea made of the dry herb, or prepared in powder like the Emetic herb. ——

## Practical Illustrations

Some who practice according to this system boast of carrying their patients through in a shorter time without the trouble of steeming. This is easily accounted for; Steeming is the most laborious part of the practice for those who attend on the sick; & the most usefull to the patiente, as one Operation of Steeming will be more affectual in removing disease, than four courses without it, & to omit it is, throwing the labour on the patiente, with the expence of three or four operations more of the medicine than would be needed, did the person who attends do his duty faithfuly.

**Billious Cholic**

The name of this complaint is erroneous; for billious means bile & no one ever heard of a bile Chollic, or pain caused by Gall, as it is a friend to health, & never caused disease or death, this pain is caused by a disordered stomach & want of digesture, the stomach is filled with canker, which gets into the narrow paſsage from the stomack, where the action of the bowels cease, after the pain subsides, those parts where it was is very sore. To cure it, raise the inward heat by giving the hot medicine, remove the canker with No, 3, & give the bitters to correct the bile, & repeate it till a cure is affected, if the case is bad

Carry them through a course of the medicine & often give them Injections. ——

**Relapse**

This complaint is caused by indigistion or loſs of the powers of the gall, which becomes thick, in conciquence of cold or loſs of inward heat when the stomach will sour. The best remedy is to give No 6 which will thin the gall, cleanse the stomach with No. 1. & give the bitters to correct the digesture. A dose of the composition powders with a teaspoonful of No. 6, in it will in most cases affect a cure.

The bayberry & poplar bark have been discribed as good, & many other articles is good to restore the digestive powers—

**Dysentary or Flux**

This is a distressing complaint, & is very common especialy with children altho much has already been said on the subject, yet its importance will justify some further directions, It is caused by cold which gets the ascendency over the inward heat, so as to draw all the determining powers inward; the stomach is disordered, all the digestive powers are lost, the bowels become coated with canker the food is not digested to afford any nourishment or heat to the system; & all the juices flow inward, & paſs off by the common paſsage the canker makes the bowels very sore, & when any thing paſses them it causes excrutiating pain.

The best plan of treatment is to carry the patient through a regular cource of the medicine, & repeat it if occasion require every day untill relieafe is obtained during the operation give chicken broth & after relieaf is obtained or the diseas is checked, ~~give~~ occasionly a little brandy & loaf sugar burned together, & a strong tea of poplar bark. give the syrup No 5. two or three times a day untill intill intirely recovered. and the bitters No 4, may be given night & morning to restore the digesture, care must be taken to keep up the inward heat by giving occasionly No2 in a tea of No3, sweetned, Steeming is very important in this complaint, & injections must be often administered. — —

## Sore Eyes.

There are many things good for this diseas but the best that I have found is white pond Lily root Marsh rosemary, Witch hazel and Raspberry leaves make a strong tea with all or either, & add one third as much of No.6. with a little of No2. bath the eyes a number of times in a day, every morning put the face in cold water open & shut the eyes till well washed, at the same time take the tea to clear the canker—

## Corns.

These come on the joints of the toes & are very troublesome, they may be cured by soaking the foot in warm water till the corn is soft, shave it thin, take a strip of a bladder or skin of suet 8 or 10 inches ~~long~~ & 1/2 inch wide rub it till soft, then soople it with rattle snake oil, or the nerve oint ment, [illegible] wrap this round the toe, & keep it on untill it is wore out, repeat it untill you affect a cure, which will seldom fail. —

**Stomach Cordial.**

Take one oz. of skunk cabbage 1, oz of white Solomon Seal, a light 1/2 oz ~~tea full~~ of Columbo root, pulverise it & put in a pint of good French brandy let it stand three days & shake it well up once a day then strain it off clear & add 1 pint of soft water, take 2 1/2 oz. of loaf sugar, desolve & mix it well then it is fit for use, Take half a wine glass full twice a day before eating

**Saffron Tincture for the Stomach.**

Take 1 1/4 oz. of Saffron 1/2 oz Gum Ben zoin 1/2 oz. of burdock seed, & the same quantity of Umbel, pulverize it

& put it into a quart of Highwines or any good proff spirits, drop in 9 or 10 drops of Annis oil, or Fennel oil, let it stand, 7 or 8 days, then strain it off & bottle it up. for use— If you put a pint of spirits on the grounds it will make a tolerable good Tincture. This is very good to keep a fever out or any smothering faint feeling at the heart, It is very good to keep out Measles, Rash or any humore, a tea spoonful is a potion, but you may give a table spoonful if nessesary & repeat it every two hours if you see fit & no danger.

To Cure the Ague & Strengthen the Stomach.

White Ash bark & quaking asp (sometimes called popel) equal quantities Yallow ferrelle, one third the quantity of either of the others, one fifth part of Gensong & one fifth part of yallow pocoon roots pulverized fine & well mix'd & take in honey or in substance, one teaspoonful at a time every 15 minutes before the chill comes on & between shakes,—— They are called white powders & are pattented.

To Stop Blood even of the largest Blood Veſsols.

Take of Brandy or common spirits .2. Oz.. Castile soap 2. Drm, pearlash 1 Drm scrape the soap fine & desolve it in the spirits, then add the pearlash, mix it weell together, & keep it close in a vial— When you apply it let it be warmed, & dip pledgets of lint in it, & the blood will cogeal immediately— A few applications may be neſsary farther the wound is Deep——

To Cure sore throat

Take a handful of garlicks & bruise them up & bind them on the bottoms of the feet at night & the hoarseneſs will disapear by morning

Dysentary or Summer Complaint

Take two glaſses of sweet oil — two glaſses of west ~~India~~ molaſses — two glaſses of west India rum simmer them well together over a fire till it becomes the thickneſs of honey, & stir it well untill cold — Dose for a grown person a table spoon full once an hour untill cured, it is perfectly safe for all constitutions, & has been highly approved by practice

Female Complaints

A hanfull of black hickery buds a handful of sumasavory & a pint of rey made into a tea will give releaf in most cases —

E Issachar

34 For puking & purging

Take Equal parts of the Extract of quaken asp— of Golden seal & Brown composition, seasoned with pepper put those articules in to a small vessels & turn boiling water on them one teaspoonfull per hour— or as the case may require— J. B—

For white Swelling—

One handfull of Sage rubed fine— the white of two Eggs— one table Spoonfull of flaxseed oil beat them well together and apply them to the place affected

for Human Beasts

Take of the green herb of Lobilia & a quart of strong spirits Alcohol is the best add one oz of pepper an internal dose from a half gill to a pint & continue till reliefe is found— Good for Horse Botts, Chollic— Cattle, murren Swelling &c Hog distemper &c &c &c

For a Cancer—

(Mrs Stiles Cured by this receipte)

Take the bark of Black ash & burn it to ashes— Leach the ashes— & boile the lie down to salts— apply the salts in a Quill large enough to cover the sore & not injure the sound flesh, when it becomes too painful take it off & wash with milk & water or some herb tea that will kill the smart & then apply the salts, & so continue untill the Cancer is killed, which is thought to be affectuall

An eye Water

To one quart of rainwater add equal partes of white Vitriol Common Salt and Loaf Sugar, say 6 ounces of each: to prepare the Vitriol & salt they should be Schorched in a clean earthen veſsel untill the Vitriol turns brown; you may also add about 5 grs, of Blue Vitriol.

A receipt for the Colic —

To make a bitter.

Take one half OZ. of Allose, half OZ. ginson roots, half OZ. of Columbo root, one handful of camemile, ~~one~~ put them into half gallon of Whiskey take about a wine glaſs full when you feel simtomes of the collic coming on.

Another

Take of the buds of Boxwood one half gallon, & of water half gallon boile it to a pint & put in one pint of Whiskey of which drink untill it affects a cure —

For weekneſs in the Loins.

Take a Hogs huff, & burn it to a cinder, pulverise it & take it in powder or in tea, & it will affect a cure —

For the Dysentary

Take the filings of Bucks horn one gill put into one quart of good whiskey, take a dram one two or three times a day, good for inward fever J. S.

For the Rheumatism that swells, pour on cold water, & the same for a swelling occasioned by fevers—

For a Burn,

Charecole will draw out fire & cure a burne –

Ague plaster

Take Venice Turpentine 8 Oz Gum Olibanum 1 Oz Gum Mastic 1 Oz Armenian Bole 1 Oz, all in fine powde the finer the better, make a plaster of the same, spreade it on leather and apply it to the wrists and wear it for a number of days G, Spt

For a Bruse or Swelling

Take Vinegar & warme ~~and~~ it, take it off the fire, stir in a little wheat brand then bind it on— It will bring down any swelling very quick——

**For a Burn.** Take raw Cotten & bind it on the part affected, it is a sure cure if immediately applied.

**For Spitting Blood.** Take Honey Bees pounded or mashed, then steep them in warm water. The patient is to take of this three or four times a day or oftener as they rais blood.

**For bad humors in the Blood.** Take Saſsaparrila roots & put them into Cold spring water & partake of the same as a common drink.

**For a Cold.** Take half a gill of Sweet Oil when going to bed— and as it loosens, leſsen the quantity.

To phisic the Blood.

Take one handfull of White ash bark off the roots on the North side – one gill of Mustard seed, one double handfull of Black alder bark, one Do. of Cherry Bark, one Do of Butternut Bark, put them in to Ten quarts of water, boil it down to thre pints, add one pint of Spirits Take one table spoonful three times a day.

Balsom Aple

The seeds of the Balsom apple to be planted in the garden where it can run on a pole &c. Take the apple when ripe & put it into rye whiskey, this is extraordanary good to cure cuts bruises &c by rubbing it on the parts affected.

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**Bleeding** Yarrow tea will stop inward bleeding to bruse and apply the same outwardly.

To stop the bleeding of a wound take the inward bark of hemlock scrape it & bind it on the wound.

**Lees Anti Billious pill.** The following is a true receipt for composing Lees the London Anti Billious pills, as taken from his specification which is now in the pattent office. [illegible] —

| | | |
|---|---|---|
| R, f. pulv, alois Succotine | 12 | oz |
| Do, Gum, Scamony, Spt | 6 - | oz |
| Calomel, ppt | 5 | oz |
| pulv, Gutta Gamba . . | 5 | oz |
| pulv, Galop . . . . | 3, | oz |
| pulv sope Castill . . | 1 | oz |
| Syrup Buckthorn — | 1 | oz |
| Mucelop gum arelax — | 7 | oz |

Misce fiat Massa pillula— when this is well incorporated take take of the mass two drams & devide into 24 pills——

Digestive pills

Take Equal quantities of Extracts of Dandalion, Butternut & five flowered Gentian, Stir powder of American Ipecac to make the mass hard,— Garret, P., Lawrence

Convulsion fitts.

Take Skunk Cabbage root and Umbel Equal quantities pulverise & take it in powder a teaspoonfull at a time

Eliab K.

Collic — Collic which proceeds from wet feet, or from catching cold, may generaly be removed by bathing the feet & legs in warm water, & drinking such warm deluted liquors as will promote perspiration such as wine & water &c—

Do — Spread a flannen on the bowels and wet with warm Vinegar in which Opium is introduced if nessesary—

For Croop. — Atimonial Wine and Onion Tea is an excelent remidy, & also for a bad cold—

For a Cough — Take Rossom & Molasses, one tea spoonfule of each mixed together Also to burn rossom & set with the mouth over the flame is very good.

Another,

Take Horehound & Allecompain make a strong syrrup of the same, Introduce a little Lobelia, to a spoon full, every half hour, or as often as the patiente may cough—

For a Consumption

Take Lime water & drunk plentifuly,

Take of allum the sise of a bean in the mouth before sun rise and walk about untill desolved, do the same the last thing before going to bed, Do this for three months, commencing with prickly ash tea, use it in the same manner for six months, make use of teas of different kinds for diet, all other victuals cold—

To chew rattle root is very good for the Consumption—

**For a Cholic.** Take the size of a pea of Blood root it is sometimes called Termeric this may be repeated.

The foregoing is excelent for wormes—

**Consumption** Keep a bottle of blue Vitrell desolved in water hanging in the room with the patiente, with the cork loose or out——

—Chopped rye put in Gin is recommended for puking and purging. Take about a half gill at a time—

**For Ague.** Take Corriander seed, Tansy, Whore houn, & Yarrow, of each; 6 (Oz) boil them together in one gallon of spring water let it settle, & put into every wine glass full 30 drops of Elixcivitral take 2, Oz. 3 times a day when the fever is off only—

Another

To cure the ague or intermitting fever— Take a small Spider & role it up into a pill of sugar— when the ague begins then swallow the pill it will cure the ague immediately—

Another—

Take a pint of water & desolve as much salt in it as posable drink it on the well day—

For old Chronick Complaints & Indegestion

Sweet three nights over Sassaperele roots, take in time of sweating one Spoonful of Godfreys Cordial & one of Batemans drops, one tea spoonful every night untill the Vials are used up, add two oz. of Ether, & 6 1/4 cts of Juniper oil, take 20 drops twice a day —

take one handful of Burdock one of Columbo root, one of Gensang one of Cherrytree bark one of Dogwood one of Comfry one of Mugwort, make of the whole three pints of Syrup, & take a large stem glass full twice a day If there are pains give of Balsom Dematta ———

Garlic its use

Garlic has of all plants the greatest strength, affords the most nourishment, & supplies most spirits to those who eat little flesh.

It is of great virtue in Chollics a great strengthner of the stomach upon decays or in dejection & a remedy for the gout

For a Cut bruise or burn

Take the inside coating of the Shell of a raw egg- apply the moist surface to the wound: it will adhere of itself, leave no scar, & heal the wound without pain more speedily than any or plaster in the universe

For Corns

Take a small slice of ~~raw~~ lean fresh Beaf about the thickness of a dollar & bind it on the corn- do this three or four nights & the cure is perfected

try it

N B

For a
sore
throat

Take a glaſs of olive or sweet Oil & half a glaſs of spirits of Turpentine mix them together, & rub the throat externaly wearing flannel at the same time, It prove most affectual when applied early——

Chilb
lains

A Salve made of carrots grated fine, simmered in lard till quit brown & then seperated by a strainer is considered excellent for chilblains

Wounds
after
Colds

Lard which has been melted & cooled in fresh water four or five times in succeſsion & then simmered with sliced onions & strained, makes a most excelent salve for wounds inflamed by taking cold——

w E T

For the Stone

Take one gill of the expressed juice of Horsemint & one gill of red onion juice every morning & evening till the cure is affected

White onions will not have the same affect as the red — In order to obtain the juice of the latter, they may be cut in thin slices well salted and bruised betweene two pewter plates It is the Horsemint that posesses the most virtue in this disorder a strong decoction of this will generaly in time affect a cure ——

Bee Sting

Over the spot where the sting has entered apply the pipe of a key press it for a minuit & the swelling will disappear, a tincture of opium will affect a cure if applied immediately ——

For Felons

Make a plaster of soft soap & strong lime equal quantities & apply it, is a certain remedy for this distressing maladay

A cure for a Ringworm,

Take the root of the common yallow or wild dock. wash it clean, bruise it, or cut it in very thin slices, put it in a cup or other small vessel, & add vinegar suficient to cover it. Let it stand a day or two, then apply the moisture to the ringworm, by rubbing it with a piece of the root two or three times a day for a few days. this it is said will affect an intire cure.

Ring Worm

Take Blood root & slice it in vinegar & wash the place affected — a certain cure —

Tooth Ache

A Certain Cure for the tooth Ache.

Take a lump of unslacked Lime about the size of a hickory nut, disolve or Slack it in a half tumbler of water. Hold the Lime water in the mouth contigious to the aching tooth, & certain relieaf will insue, We never knew it to fail — If the relief is not permanent, repeat the opperation as the pain returns —

Having experienced the delightful effects of this application, not once, but frequently, we cannot refrain from making it known —

Easton Centinal

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For a Cold

Take a pail of warm water & add a Showel of hot ashes & a handful of Salt, soak the feet for a half hour, and drink at the time 3 half pints of Cold water, & it will start the Sweet, Take a tea cup-ful of strong whorehound tea as you go to Bed, & it will break any Cold

Dr Folk

For the Pleuricy

First let Blood, then take of the buds of red Haw one handful, & Steep it in water untill the strength is obtained, & give a table Spoonful at a time It never fails to cure, & is all ways Safe—

Dr Fr

**Lame Back**

Terpentine from the tree and Brown Sugar equal part made into pills, take one morning & Evening, has been proved to be Good.

**Tooth ach**

Terpentine from the tree of White pine, a little spread on a rag & applied to the hollow of both feet, is a sure cure for the Tooth ach. proved

**Bilious Cholic**

Take the Root of Blue Flag 2 parts, of Wake Robin, one part of Ginger, 1 part pulverise fine, & give a tea spoonful of the powder, repeat the dose till reliefe is obtained, In 20 minutes the patiente will break out in a sweeat, & feel released, then give a large dose of Castor Oil, & the Cure is effected. Dr Graves
A decoction of the same will answer

58)

Tooth Wash

Chlorithe Of Lime desolve in Water, an excelent Clenser of the teeth, & desolve the scurvey, rub the teeth with a tooth brush wet withe the above solution;—

Rules for preparing Tincture

Tincture prepared from Gumms Alcohol to desolve the Gumms— Opium,-Camphor, Aſsafo"tida and Herbs roots & Seeds, take Whiskey A half a teaspoonful of pearlash added to a quart of tincture will greatly aſsist to extract the strength, from the seeds, roots, or herbs,— lete it stand eight days or longer in the Sun or a warme place, the strain & settle, to have it Clear.

Marks of the Apothacaryes weight Scruples, Drams & Ounces, each carried out in its number of Grains.

| | | | |
|---|---|---|---|
| ℈ſs | Half a Scruple or | 10 | grains |
| ℈i | One Scruple , or | 20 | grains |
| ʒſs | One & a half Scruple or | 30 | Grains |
| ℈ij | Two Scruples or | 40 | grains |
| ʒi | One Dram or . . . . | 60 | grains |
| ʒij | Two Drams or | 120 | grains |
| ℥i | One Ounce or | 480 | grains |

Note 120 grains is one fourth of an Ounce Apothecarye weight

To Stop Blood

To Stop the Spitting of Blood go into a warm bath, twice a day & set up to the chin in it for to or three minutes at a time. & when you come out dash cold water several times on the breast, & wear flannen nex the skin, this meth od will soon releave

For Heart burn.

Two or three meats of peach stones of any kind of peach Eaten, will effect an immediate cure— Those which are dry are preferable.

For St. Antonys fire

Drink every morning fasting, half a pint of elder flower tea, & the same in the afternoon, it will drown the St.

When the elder tree is in bloſsom, a suffi cient quantity of flowers should be gathered for use, in a dry day, & dried with great care, it is a specific remedy. The tea is made by pouring a quart of boiling water on two handsful of elder flowers when green, a leſs quantity will do when dry, it may be drank hot or cold as best suits the stomach, each single bloſsom is not to be picked off, but take the heads from the main stock ——

For Disintary

Take of roots of the low running Blackberry vine one large handful; make a strong tea in the same manner you make other tea, only let it stand longer on the cols. give two teacups full to a grown person & one to a child Diet very light, eat but little at a time & that as often as the appetite calls & no oftener This tea operates as a thorough but gentle purge in this complaint, & as soon as it opperates it changes the nature of the stools from blood to a greenish froth & so will continue untill they become natural ——

An infallibel cure for the Dysentery

For the Dysentery

As soon as you find the flux is bad if poſsable before it comes to the Dysentery, drink three or four tea cups full of melted suet daily, say a cupful every three or four hours— let the food be of well parched corn meal made into a pap with new milk & sweetened with loaf Sugar, & let the drink be nothing els but a strong tea made with chiped logwood or red oak bark, when you find it is checked make the tea weaker. Should it stop too sudden take a little salts with the above simples thousands may be cured without the loſs of one— The cure will be effected in six or seven days,

St Antonys fire

Take a purge & annointe with the marrow of Mutton

**For the Stone.**

Take the expreſsd juice of Horse mint & red Onions, one gill of each, to be taken morning & evening, untill the complaint is removed, it will entirely desolve the stone without pain or the least inconvenience, & is considered infallible & effectual.

**For Cancers**

Burn [illegible] a half bushel or three pecks of green [illegible] field red oak bark to ashes, boile there ashes in three galons of water untill reduced to one, strain & boile away untill reduced similar to butter milk or cream. Apply a small quantity on a piece of silk or lint to the cancer, but no larger than the place or part affected, two plast will cure if the Cancer is located where it is easy of acceſs, otherwise it may take several, they must be repeated every two hours untill the roots are killed, then apply healing salve with a little Mercurial ointment mixed therein, & dreſs it twice a day untill cured 20 or 30 days at most

For a Cancer

A Safe & efficacious remedy fo the Cancer.

Take the narrow leafed Dockroot & boile it in water till it be quite soft then bathe the part affected in the decoction as hot as can be born three or four times a day, the root must be then mashed & applied as a poultice, It has proved effecual cure in many instances

For the Dropsy

Take a six quart jug of old hard cider, put therein a pint of mustard seed, one double handful of Legnumvitia shavings one, do, of horse Reddish roots: let them simmer together, over a slow fire, for forty-eight hours, when it will be fit for use. Take a teacup full of this liquid, three times a day; & it will work off the disorder by urine, without any trouble to the patient.

To prevent the fever & Ague

A Bitters to prevent the fever & Ague & all other fall fevers

Take of common medow Calamus cut in small peaces, of Rue, Wormwood & camomile, or centaury, or hoar hound, of each two ounces add to them a quart of spring water, & take a wine glass full of it every morning fasting. This cheap & excelent infusion is far more effectual than raw spirits in preventing fevers, & never subjects the person who uses it, to an offensive breath or to danger of contracting a love for spiritious liquors

For Corns

Take two ivy leaves & put them into Vinegar for twenty four hours; apply one of them to the corn, & when you find its virtue extracted apply the other, & it will effectualy & speadily remove the corn without least pain.

**For Intoxication**

Place the patient in warm water over their hips, & a tea kittle of cold water being poured on their head they will immediately recover.

**For the Ague.**

Drink the decoction of Camomile sweetned with malasses; take it when warm in bed, & sweat two hours, or apply to the wrists a mixture of rue mustard & Chimney soot by way of plaster.

**For the Almonds of the ears**

To cure the almonds of the ears when fallen down—

Take a little bole armeniac in powder, & mix with it some Venice turpentine, spread it on sheep's leather as broad as a stay & apply it under the throat from ear to ear.

A sure cure—

For frost bitten feet

## A Cure for frost bitten feet

Take the fat of Dung hill fowls, & rub the place affected with it morning and evening, over a warm fire at the same time wrapping a fflannin greased with the said fat round the frost bitten parts and in two or three days they will feel no pain & in five or six days will be cured

Note

If the inner bark of the elder or the leaves of plontain are first simmered in the said fat, it will be better.

For the Asthma

## To Cure the Asthma or Shortness of breath.

Take a quart of aquavitae, one ounce of liquorice sliced, & one ounce of Anniseed bruised, a half a pound of stoned raisins; let them steep together for ten days, then pour it off in to a bottle & corke it tite for use

Dose one teaspoonful every morning.

## To Cure the Salt Rheum.

For Salt Rheum

Take one ounce of Sals of Tarter diſsolve it in twenty six spoonfulls of clear water; then take one spoonful of pure lime juce, & add a lump of Loaf sugar as large as a walnut, let it desolve, then add a spoon ful of the tarter liquor desolved as above, & give it to the patient before eating twice in twenty four hours.

For the Rheumatism

## An effectual Cure for the Rheumatism.

When the patient is afflicted with this painful disease take the tow of flax & twist a large slack cord, & fasten it round the part affected, & continue to weare it next the skin, it will effect a cure, have faith try it & see.

## Medicine for Dyspepsia.

Take the extract of Gentian. sub Soda and Cayenne pepper, equel parts, mix and make into pills, take two or three once a day, a little pigion gizard is a good adition.—— Daniel Br

## Direction for making sour Drops.

Take the Emetic herb a double handfull bruise it, put to it one quart of Cider or Vinegar.

Use Good in a fever after the Stomach is well cleansed & loſs of action of the Stomach, given in small doses from four to 6 drops, or a half a tea spoonfull as the case may require— For a Cough mix with any Syrup that is good, such as Horehoun or Elecampane, It is very good with the Balsom of Honey equal parts give from 15 to 20 Drops——

Melinda Ruſsell

## A Linament for Bathing

Take. the third preperation of Lobellia
put in as much campho gum as
will dissolve, & such a quantity of nerve
Ointment as will unite with a
moderate heat— Good for pain
in the side & tumors on the glands
of the neck in what is termed
the Lung Fever, it is recomended
for bathing the Stomach & glands
December 15th 1834. of the neck— As far as we have
proved it, we have found it
very beneficial. Melinda Ruſsell

## Balsom of Honey to make.

Balsom of Tolu one lb, Honey one lb,
Spirits one Gallon. Good for pains
in the breast & side or weak Stomachs
Dose one tea spoonfull twice a Day

Melinda Ruſsell

Cholery Syrup

For one Gallon to make —

Take 3 table spoonfulls of Baberry Bark, 3 of Bitter root, 3 of Nerve powder, 3 of Golden Seal, 1 of Cayenn pepper, Scald with one quart of boiling water, add 1 quart of malaſses, one quart of Brandy one pint of No 6, —

This Syrup is safe in all bowel complaints, or cramp Cholic fits a wine Glaſs full may be taken twice a day or oftener if need require —

Dr Mulford

For the Rheumatism

Take one double handfull of White Ash bark, the same of prickly Ash, & the same of wild Cherry tree bark — Boile in one Gallon of Spring water down to 3 pints add one pint of [illegible] whiskey, Take one half gill, just before eating —

George Sithar.

For Hydrophobia

Take three table spoon fulls of oyster shell lime, powder it fine & sift it through book muslin. To this add a sufficiency of egg to give it the consistency something like soft dough — fry it in a little butter or olive oil. let the patient eat this cake in the morning, & abstain from food or drink at least six hours. This dose repeated for three mornings in succession, is in all cases sufficent.

New York paper —

— Shoe Black.

Take one quart of Alcahol, one quarter of pound of Shalac, desolve the Shalac, in the Alcahol, then add half pint of Tar free from water, and one Oz of Lamp Black, shake all together — This will make a Shoe black, of a fine quality, & not injurious to the Leather. — Curtice Cremer

A soveren remedy for burnes taken from a little Book on domestic economey written by Hannah Barnard,

To two ounces of Burgundy pitch, add half an ounce of beeswax & to that quantity an even table spoon full of Hogs lard or any oily substance, to render it soft, but not so as to melt with the warmth of the flesh, as in that case it would not stick ——

This applied as soon as possible & not removed for four days, & then soon replaced & kept on untill well —

# A Recipe —

For making Sharp Water.

1 oz Gum Campfor
1 oz Blue Vitriol
½ oz Copperas
½ oz Aloes
1 Qrt of Jemacia Rum.

For old indolent & ill conditioned Sores where other remedies have failed. It is an invaluable remedy — In cases of Pol eivel in Horses &c &c;

Application Put on the sore some lint and drop on the water till it is compleatly saturated & keep it wet therewith untill a cure is preformed. From

Justus Harwood. W. V. N. Y

Receipt for Making Shoe Varnish.

Take 24 Gallons Alcohol — 80 per cent
four Gallons of Clean Tar,
40 lb Gum Shelac. Orange
2 do Lamp Black.

Prepare

Desolve the Gum in 20 Galn of Alcohol in a tub with a tight cover, with a hole in the center for the dasher to play through. It will take 2 or three days for the gum to desolve, — Then disolve the Tar in a seperate Tub or Varnish kettle, (which will contain about ten Gals) in the 4 Gallons Alcohol, after it is desolved mix the Lampblack with it, & when compleatly mixed Turn it into the Tub & Churn it frequently for a day or two, then strain it through a wire sive, & it will be fit for use. Daniel J Hawkins N.Y.

Liver Complaint

# Direction for the treatment of the Liver Complaint.

In the first place, if the disease is not far advanced, bathing the side every night with hot french Brandy, using a gill at a time rubing it with a flannel cloth If this fails it will be nessesary to have a seton in the side, & if this should fail of releaving the distress, put another Seton in the oposit side, & wear a plaster on the back of Burgundy pitch, or hemlock gum, plaster of Shoemakers wax on the hollows of the feet. These are to be continued for three months. At the same time take every morning five drops of a mixture of balsom of fir & tolu, winter green oil & ether, droped on sugar— an egg in half a glass of port wine before breakfast. At eight oclock in the fornoon take half a teaspoonfull of Cinnamon bark Red barks Tormentel & Iron rust, at 11$^{oc}$ take half a teaspoonful of Spermaceta and phosfate of Iron or Iron rust, A 2nd Pill take a tablespoonful of a decoction of barks in a glass of Port wine, one hour before bed time at night. Take a teaspoonful of tincture of myrrh & gum Amoniac, just before lying down at night take five drops of winter green oil & ether. Take a tablespoonful of bitters before each meal, made by pouring a pint of boiling water on an oz of bitter root & the same quantity of Cinnamon bark — If phisic is needed take a gamboge pill at night

Vincy R McNemar

## For Coocking White Fish

First wash them well in warm water, then put them to soak in warm water let them ~~stand~~ 36 hours if they are very salt heat your fat very hot, having almost enough for them to swim in, let them be well flowered, & fry them quite brown & they are fit for eating R. McNema

# The power of Memory.

~~Memory~~ ~~[illegible]~~ P

## In modern times & ancient

The power of memory in retaineing past impressions, its susceptibility of improvement is vastly greater than is generally imagened. In many individuals, both in ancent & in modern times, it has been found in such a stat of perfection as to excite astonishment, & allmost to transcend belief.

It reported of Seneca, that he could repeat 2000 verses at once, in there order, & then begin at there end & rehorse them backwards, without mising a single syllable. Cyrus is said to have been able to call every indevidual of his numerous army by his own name.

Cyneas, who was sent by pyrrhus to the senate of Rome, on an expedition, the very next day after his arrivel, both knew and als saluted by their names, all the senate, & the whole order of gentlemen at Rome. Mithridates who governed 23 nations, all of different languages, could converse with every one of them in their own language. An ancient author mentions one Oritus, a Corsican boy, to whom he dictated a great number of words both sense & nonsense, & finding he could rehearse a considerable number of them without missing one, & in the same order in which he dictated them, increased them to the number of 40 000 & found to his astonishment, that that he could repeat them all from begining to end, or from the end backwards to the begining, in the order in which they were dictated.

In modern times, there have likewise been many instances of extraordinary powers of retention Dr. Wallis, in a paper in the Philosophical Transactions, informes us that he extracted the Cube root of the number three, even to thirty places of decimals by the help of his memory alone. Magliabathe an Italian, had read all the books that were published in his life time, & most of those that were published before, & could not only give an accoun of what was contained in each author, but could likewise, from memory, quote the

Chapter, & page of any book he had read, & repeat the author's own words, in reference to any particular topic.

A gentleman, in order to try his memory, lent him a long manuscript he was about to publish, & after it had been returned, called upon him soon afterwards, pretending that he had lost it, and desired that would write as much of it as he could remember when to his surprise, he wrote it over accurately word for word, the same as in the manuscript he had lent him.

M. Euler, a late celebrated mathematician, & philosopher, who died in 1783. having lost his sight by too intense application to study. afterwards his elements of Algebra, & a work on the inequalities of the planetary motions, that required immense & complicated calculations, which he performed by his memory alone. to the admiration & astonishment even of the philosophic world ——

I have conversed with an individual

who was born blind, & who could repeat the whole of the Old & New Testaments, from beginning to end; & not only so, but could repeat any particular chapter or verse that might be proposed to him; the moment after it was specified-

Dicks proofs from the light of Nature p. 44

## On the connection of Science with a future state — Dicks philosophy.

A great outcry has frequently been made by many of those who wish to be considered as pious persons, about the vanity of human science. Certain divines in their writings, and various descriptions of preachers, in their pulpit declamations, not unfrequently attempt to embellish their discourses & to magnify the truths of scripture, by contrasting them with what they are pleased to call "the perishing treasures of scientific knowledge." The knowledge we derive from scripture, say they; is able to make us wise unto salvation, all other knowledge is but comparative folly. The knowledge of Christ & him crucified will indure forever; but all human knowledge is transitory. Men will weary themselves with diving into human science, while all that results to them is vanity & vexation of spirit. Men may become the greatest philosophers, & have their understandings replenished with every kind of human knowledge, & yet perish forever. What have we to do with the planets & the stars, & whether they be peopled or not with inhabitants? Our business is to attend to the salvation of our souls;

Now, although some of the above & similar assertions when properly modified & explained, may be admitted as true, the greatest part of them, along with hundreds of similar expressions, are either ambiguous or false. But, although they were all admitted as true, what effect can the frequent reiteration of such comparisons & contrasts have on the mass of the people to whom they are addressed, who are already too much disinclined to the pursuit of general knowledge— but to make them imagine, that it is useless, & in some cases dangerous, to prosecute any kind of knowledge than what is derived directly from the scripture? And what is the knowledge of the great majority of those who attend the public services of religion have required of the contents of the sacred oracles?. It is too often, I fear, exceedingly vague, confused, & superficial; owing, in a greate measure, to the want of those habits of mental exertion, which a moderate prosecution of useful science would have induced.

Such declamations as those to which

I have now adverted, obviously proceed from a very limited sphere of information, & a contracted range of thought. It is rather a melancholy reflection, that any person, particularly preachers of the gospel, should endeavour to apologize for their own ignorance, by endeavouring to undervalue what they acknowledge they have never acquired, & therefore cannot be supposed to understand & appreciate. — For, although several well informed & judicious ministers of religion, have been led, from the influence of custom, & from copying the expressions of others, to use a phraseology which has a tendency to detract from the utility of scientific knowledge, yet it is generally the most ignorant, those whose reading & observation have been confined within the narrowest range, who are the most forward in their bold & vague declamations on this topic.

We never find in any part of the sacred records, such comparisons, & contrasts as those to which I allude. The inspired writers never attempt to set the word of God in opposition to his works, nor attempt to deter men from the study of the wonders of his creation, on the ground that it is of less importance than the study of his word. On the contrary, they take every proper opportunity of directing the attention to the mechanism & order, the magnificence & grandeur of the visible world; & their devotional feelings are kindled into rapture by such contemplation.

When the Psalmist had finished his

survey of the different departments of nature as described in the CIV. psalm, he broke out in the following devotional strains: "How manifold are thy works, O Lord! in wisdom hast thou made them all, the Earth is full of thy riches. So is the great and wide Sea. The glory of the lord shall endure forever, the lord shall rejoice in all his works. I will sing unto the lord as long as I live; I will sing praises to my God while I have a being."

For the visible works of God display the same essential attributes of deity, & of his superintending providence, as the revelations of his word; & it is one great design of that word to direct men to a rational & devout contemplation of these works in which his glory is so magnificently displayed. And therefore, to attempt to magnify the word of God, by degrading his works, or to set one in opposition to the other, is to attempt to set the Deity in opposition to himself, & to prevent mankind from offering a certain portion of that tribute of adoration & thanksgiving which is due to his name.

It is true, indeed, that the mere philosopher has frequently been disposed to contemplate the universe as if it were a self-acting & independent machine. He has some times walked through the magnificent scenes of creation, & investigated the laws which govern the motions of the Celestial orbs, & the agencies which produce the various phenomena of our sublunary system, without offering up that tribute of thanksgiving & praise, which is due to the great *first Cause*, or feeling those emotions of adoration & reverence which such studies have a tendency to inspire. But it is no less true, that the mere theologian has, likewise, not unfrequently, walked through the field of revelation, studied its doctrines, & facts, & moral requisitions writ volumes in support of its heavenly origin, & defend its truths against the cavils of adversaries, without feeling that supreme love to God & affection towards his neighbour which it is the great object of the Scriptures to produce, & displaying a disposition & conduct directly repugnant to its holy precepts.

An argument founded on the impiety of certain pretended philosophers, to dissuade us from from the study of the material world, would therefore be equally powerful to deter us from the study of divine revelation, when we consider that many who profess to recieve its doctrines, live in open defiance of its most sacred requisitions. In both cases, such examples merely show, that man is a frail inconsistent being, & too frequently disposed to overlook his Creator, & to wander from the source of happiness.

# Object of Scientific Investigation.

In order to avoid misconception, and a confusion of though on the subject, it may not be improper in the first place, to define & illustrate what is ment by the term Science.

Science, in its most general acceptation denotes knowledge of every discreption; in a more restricted sense, it denotes that species of knowledge which is acquired chiefly by the exercise of the human faculties; & in a still more restricted sense, it denotes that systematic species of knowledge which consists of rule & order,— such as Geometry, Arithemetic, algebra, natural philosophy, geography, astronomy, chemestry, mineralogy, and botany,— In the observations which follow, the term may be taken in any one of these senses; but particularly in the last, which is its most common & appropriate meaning—

By means of scientific investigation, the powers of the human mind have been wonderfully strengthened & expanded, & our knowledge of the opperations of the Creator extensively enlarged. Science has enabled us to transport ourselves from one continent to another, to steer our course through the pathless ocean, & to survey all the variety of scenery which the terraqueous globe displays: It has taught us to mount upwards to the regions of the Clouds, & to penetrate into the bowels of the earth,- to explore the changes which the earth has undergon since the period of its creation. It has laid open to our view the nature & constitution of the atmosphere, the principles of which it is composed, & its agency in supporting fire & flame, & vegetable & animal life. On the principles which science has established, we have been enabled to ascertain the distances of many of the heavenly bodies, to compute their magnitudes, & to determin the periods of their revolutions; & by means of the instruments it has invented, we have been able to take a nearer survey of distant worlds - to contemplate new wonders of creating power in the regions of the sky which lie far beyond the utmost stretch of the unassisted eye, & to explore those invisible regions, where myriads of living beings are concentrated within the compass of a visible point - In consequence of such discoveries, we have been enabled to acquire more clear & ample conceptions of the amazing energies of omnipotence, of the inscrutable depths of infinite wisdom, of the overruling providence of the Almighty. of the benevolente care he excercises over all his creatures, & of the unlimited extent of those dominions over which he eternaly presides - The faculties by which man has been enabled to make the discoveries to which I have alluded, were implanted in his constitution by the hand of his Creature; & the objects on which these faculties are exercised, are the works of the Creator, which, the more minutely they are investigated, the more strikingly do they display the glory of his character & perfections. Consequently, it must have been the intention of the Creator that man should employ the powers he has given him in scientific researches; otherwise, he would neither have endowed him with such noble faculties, nor have opened to his view so large a portion of his empire. Scientific investigations, therefore, are to be considered as nothing leſs than inquiries into the plans & opperations of the Eternal, in order to unfold the attributes of his nature, his providential procedure in the government of his creatures, & the laws by which he directs the movements of universal nature.

It is true, indeed, that every one who calls himself a philosopher, may not keep this end in view in the prosecution of scientific acquirements. He may be actuated merely by a principal of curiosity, by a love of worldly gain, or by a desire to acquire reputation among the learned by discoveries he may bring to light, just in the same way as some Theologians are actuated in the prosecution of the study, of the christain system. But the discoveries which have been made by such persons, are, notwithstanding, real developements of the plans of the Deity, & open to a devout mind a more expansive view of the power, wisdom, & benevolence of Him who is "wonderful in councel & excelent in working". It is our own fault if we do not derive useful instruction from the investigations & discouveres of philosophers; it owing to our want of intelligence to discriminate between the experiments of men, & the operations of God. & to the want of that reverance humility; & devotion, which ought to accompany us in all our studies & contemplations of Nature-

Science, therefore, from whatever motives it may be prosecuted, is, in effect, & reality, an inquiry after God: it is the study of Angels & other superior intelligences; and we cannot suppose there is a holy being throughout the universe that is not employed, in one mode or another, in scientific research & investigation; unless we can suppose that there are moral intelligences who are insensible to the displays of the divine glory, & altogether indifferent, whether or not they make progress in the knowledge of their Creator.

Diet—

## "Etract from ~~Wm~~ Withington Fast day sermon"

"Equaly false, as it seems to me, though poſsible springing from more respectable motives, are all those extravagant plans of Diet, so strongly recomended. Their authors well know to what weak side of human nature they addreſs themselves.

They know, that as our nation increases & luxuries multiply, there springs up a claſs of people whose food consumed is not balanced by that activity of the body neceſsary to digest it. These people are suffering not because, they eat animal food, or any other kind of food, but because, whatever they eat, the quantity is too great for the expenditure. Their digestive powers become disordered & their minds are gloomy & depreſsed. They need not a nice system of Diet but the fresh air, the axe, the hoe, the plough or the hammer. They need occupation, & to go forth into the field, to find the bleſsing of the original curse— Now the worst thing you can do for such a mind, in such a body is to set it a thinking of it self. This the publishers of these systems well know. They know that their books will have a morbid attraction

" & sell. Accordingly, we find for some time the world has been deluged with such productions Nothing is easier than to write a Book, stuffed well with horrors, which shall be sure to seize the attention of a part of the community. The middle path they despise; the simple truth they will not believe. Tell them that it matters little what food they take, provided they use it with moderation, & are careful to employ the mind and body in some useful occupation; such a tame system has nothing to strike the imagination. But after gormandizing untill nature is half exhausted, to be put upon the roots & beverage of a Hermit is a wonderful attractive system; & as he was once an epicure, he now expiates his sins by becoming a saint & martyr in the cause of temperance" —

The above extract was taken to act as a ballance against the too heated zeal of those that placed all dependence for health, on abstemence, or a Vegetable Diet altogether. the writer seems to think that it is not the quality, that is to be taken into consideration, so much, as the quantity. what ever food is best calculated to give nourishment to the system, & agrees with it, will do no harm, in any case, provided, that fresh air. & exercise is taken to corrspond with the quantity of food recieved.

The great cures that have been performed by fasting might possable have been uncaled for, had the person observed the above rules strictly through life. but when a feeling to eat, & the feeling to move & stir about, do not corrispond, the ballance is unequal & the machcane will not be kept regular without being assisted by either increasing the one most deficient, or reducing the other, hence the necessity of those of weaky habits, that feel unable to take much exercise in the open air, to be curtailed in their food, so that a true ballance may be gained, when this is effected all is well, good health is the result.

## Intemperence In Eating—

Sir Francis Head, expresses his astonishment at the enormous quantity of provisions, which the invalids & sojourners at these watering places so voraciously consume & after noticing the heavey masses which constitute the foundation of the dinner, & the successive layers of Salmon—fowls—puddings—meat again—stewed fruit—& lastly a majestic leg of mutton, which formes the lighter superstructer, he adds—Nothing which this world affordes could induce me to feed in this gross manner— The pig that lives in the Sty, would have some excuse, but realy quite shocking to see any other animal over powering himself at mid-day with such a mixture & superabundence of food—

That almost every malady to which the human frame is subject to, is either by high ways or by ways connected to the stomach, & I must own, I never saw a fashionable physicion mysteriously counting the pulse of a plethoric patiente, or with a silver spoon on his tongue, importantly looking down his red inflamed gullet, (so properly termed by Johnson the meat pipe) But I feel a desire to exclame; Why not tell the poor gentleman at once—Sir—you've eaten to much, you've drunk to much, & you've not taken exercise enough— That there are the main causes of allmost every ones illness, there can be no greater proof, than that those savage nations, which live actively and temperately, have only one great disorder — Death — The human frame was not created imperfect — it is we ourselves who have made it so — there exists no donkey in creation so over laden as our stomachs, ——

The above writer is by no means singular in his opinions — The celebrated Roman physician Baglivi — who from practicing extensively among Catholics, had ample opportunites of observation, mentions that in Italy, an unusual large proportion of the sick recovered during lent, in consequence of the lower diet which is then observed as a part of the religious duties ——

Union Village Feb. 13th 1840.

A Letter from Samuel Rollins To Ashbel, K

My dear little boy, I am going to write to you to let you know that I have not forgotten you. Mother will never forget her faithful Children. Mother says you are her good little ~~boy~~ son & She will Strengthen & incourage you. Mother has a great big Flower pot with a little Bird sucking honey from it to learn you industry and Simplicity - Mother Says if you will improve this pretty gift you will gain a great deal.

Mother has a great big pair of Shears for you to Shear off Old pinch when you feel him coming - Mother Says Old pinch is a very bad old fellow, he will git into every body he can, and will stick there if he can git any Chance at all.

Mother has a pretty Spy glass for you to Spy out. Mother has a watch for you to keep up time by. Mother Says these are as much as you can properly do justice to at present. But Mother says Old pinch has got a Net set, & She gave you this Spy glass, to Spy out before you git into it. Mother Says he has it set to catch every one of

Mothers children that will show him any favor. Mother says she wants the Brethren & Sisters to keep on a good look out or they will get into it. She says it is a bad bad hole for any one to get into, — She says those that get into it, if they show him any favor, it will be with much difficulty if they get out. That's all; Now will you recieve my love; But take care of that Sh

Written by your good friend Samuel Rollin

To Ashbel

May 4th 1840. Budd

Here is a letter written by your old friend Frances

Dear Brother Ashbel, by the approbation of holy Mother, I write a few lines to you I will first write a few lines from Mother. She says you may recieve her love & thanks for your faithfulness. She wants you to be incouraged & press forward in the pretty path of simple obedience; She says She knows all your trials & tribulations, and she is truly thankful that you have been so faithful & zealous to pull down a high important sense. She says you have earnestly been striving to deny your self of everything that is evil & become one of her little babies. Now she says you must be incouraged & never grow weary in the blessed work of Self Denial, for she says every soul that will deny themselves of every thing that is evil, shall be blessed with heavenly gifts without measure — Now she says you may receive her love in these words. In simple obedience to the Holy order is where I love to bless you.

In union with Mother I will now write a few
words for myself & can tell you dear Broth
I truly feel thankful for this privelage, for
it is my souls delight to do the will of
Mother, Now as we have long been acquaint
with each other, I feel it my duty to give
you my love & thanks for your help & sup
port in times of tribulation, for I know
we passed through a considerable of tribu
lation while we lived together yet I am
thankful to Mother because it enabled us to
give a good measure of love to each
other. Now I must close my letter by
giving you ~~my~~ a roll of love & sweet
union, — This roll is from your old
friend that deceased at Union Village
I will now close in love Farewell —
From Frances To Ithiel

O do help me bow & bend to Mothers pretty order
[illegible] Its protection for us all I feel to keep in this border
Of union to travel with Mother lovely vally
For Ithiel I know is pretty love it flows from pretty Mother

This little verse I have composed it
suits both you and me.

September 11th 1840

This day appeared on the ground the whole of the Lot of Elders from North Union they appear to [illegible] exhorted & intirely the right, David has preached himself hollow & Richard is to appearance like a rundown Fox nothing but skin & bones, with all their sanguine feelings of setting up with my maladministration, the people doubtless are glad to get rid of them, they can now have time to consider whether they have done by me as they would wish to be done by, I am glad they are here & pray that they may injoy all the comfort they merrit Lucy is also along, but she looks bright & lively, she is doubtless not under the same judgment as the Brethren whatever that may be, Two young Sisters are with from the Lakes, that expect to remain here & the Ministry are expected soon except E. Betsy who is left behind on acount of sickness &c &c. Also on the same

Sep' 19 Day Matthew Worley returned after
an absence of nearly two years, he was
taken poor to go at the commencement of
Mothers work in this place & went to the
world, because he was unable to come
down & submit to the order that was
placed there, & which showed he was the
greatest & the most aspiring [illegible] sub
mit to no other than his self. He may
have found some mortification by the
trials [illegible] it will
become gain, & we do not expect he will
ever absolutely any [illegible] in this earth
by his own will,

## A present

Delivered to our ministry while in the Earth for the people in the wes & Delivered to the people September 4th 1842

Beloved Ministry in order that you might know what is contained in the book you have received I the apostle John have written an account of all that is herein contained I have written it on a golden rule & placed it in the mouth of the book. Words written on the rule, firstly — a very beautiful neck chain for each one of Mothers children in the west. these chains are of perfect love & everlasting union — they were prepared by Holy Wisdom, they are ~~per~~ ~~fect~~ very beautiful & all who can may see them. Secondly — A robe of meekness & quietness for each one prepared by Holy Wisdom, Thirdly — A ball of patience & forgiveness for each one from the Holy Saviour —

Fourthly — a lamp for each one from
the Holy Saviour filled with the Oil of
Faithfulness & lit with living zeal
to be caried in the right hand,
Fifthly a Gun & Sword for each
member there one to help them
fight the battle with their inward
foe. Sixthly — A little white Box
for each one & in each box is a
bunch of grapes from the Holy Saviour's
vine & a fig off of his tree.

The Beloved Ministry is all
that is contained in this Sack and
you may deal them out as you
in your wisdom see fit —

Sabath January 8 1843

A present from Holy Mother Wisdom
to Eldress Sally & to be given to the
Elders brethren & Sisters, when the time
should come — & this day they were
handed out

1st A crown of peace & Glory & a
robe of righteousness,

2 A Lamp of light filled with
Oil that would never grow old or
wear out & all that were faithful their
light should shine to give light
to themselves & many others

3d A Trumpet for each one to be
blown with a gentel whisper in one
end of the trumpet was placed a sweet
smelling rose & in the other end a lilly
& on the trumpet a verse was written
My pretty trumpet I will sound with a mild loud &
gentel whisper & The feelings in perfect union I'll not
I'll be found with wound of my brother or my sister
S C M

4th A Mantle for each one to be worne on the Sabath at Church meeting

5th A vail of light to cover the eyes to desern between good & evil & those that ware this vail must shut their eyes from looking after objects that are unclean.

Sabath January 29 1843

We received from the Holy Saviour a cup fild with Godly Sorrow & true repentance and when we kneeled before God in the morning we might take a sip from the cup & it would enable us to keep the fear of God through the day

A lamp of 24 lights was placed in the hall to give light to all, and such as came there with clean hands & a pure heart should be enlightned & blessed, But those that came there with impure hands & defiled should feel shame & condemnation

A fountain is Opened in the Center of the Meeting house to bath in, &c
Elizebeth brought a word of comfort from Mother Ann, that She had not forgotten us nor would not as long as we kept in the fold & strove to do her will She gave us her love & blessing & Elizebeth gave us hers also

1844- August 3rd - This Evening at about 11 O'clock Malchum Worley Departed this life, in his 83rd year since last month

1853. March the 8th Loran Belsher Departed this life aged

Lame Back

## A Cure for the Lame Back, Where it is attended with Cramp,

Take One Quart of fourth proof Brandy, & desolve as much Gum Camphere as it will take of this take three tea spoon fulls in the Course of the day, Then wet several thicknesses of flannel & lay them on the Back, wet with the aforesaid Camphore & Brandy, & then with a hot flat Iron, begin to Iron, & continue untill you dry the Flannells this will give relief the first time, But three times will effect a permanent Cure—

For
relax
or
Dyssentary

Take the grains from the botton of the jug where a gallon of Rheumatic drops, has been made. put these grains into a kettle & add one quart of sweet wine, put it over the fire, & let it boile for twenty minutes, when it will be seen that the Acid has dissolved the gum & the wine has become strongly Impregnated with it Strain off, & let it stand untill cold. Then add one quart more of sweet wine sweeten with Loaf Sugar, then add 2 ozs of composition powders, & one of Holand Gin. put it into a jug, shake it well togeth & stop. down for use. This remedy is Good for Chronic debility of the bowels or relax, or looseness of long standing in consequence of Indigestion. It is good also for weakness of the stomach, occasioned by long debility, & may be taken by all Classes for such complaints.

For a grown person take from half to a glass, two or three times a day. Or whenever a weakness is felt at the Stomach.

For Children give a table Spoonfull just before eating, as it will sharpen the appetite, It is good for what is Called worms complaints in Children & a great antisceptic to prevent mortification in the bowels.—

### A Good remedy for Dysentery & a Great Antisceptic

Take one table Spoonful of Maple Charcoal, mix with it one table Spoonful of Malasses, Three of West India Rum, & half a Gloss of Sweet Oile. Let half of this be take for an adult, To be repeated If necessary in 2 hours. For children the dose may be graduated according to their age,—

North Union May 20 1845.

June 25th 1845.

Daniel Boyd Departed this life about 5 minuets before 10 P.M. aged 62 years 8 months & 8 days,

# A Cure for the Dropsy.—

Take one ounce of Cream of Tarter One scruple Gamboge & four grains of Eleterium, devide into 10 parts one part to be taken every other day or every third day according to the strength of the patient, Sometimes it will be nessesary to increase this portion, As to little will cause considerable distress as well as to much

Should the Liver be found defective, after the water has been evacuated, Take 2 grains of Calomel 1½ digitalis, 1 of Squills three tim a day untill the mouth becom a little Sore, &c This is what cured David Smith of South Union K.Y.

Dr Steers Opodildoc to Make
Take,

Of Good Alcohol one quart Shavings of White Soap three ounces Camphor Gum two ounces, put the Spirits & Soap into a bottle tightly covered, Set the bottle into a kittle of cold water, Set the kittle on the fire & let it Simmer untill the Soap is dissolved, then add the Camphor while warm, then add oil of Sassafras half a drachm, Oil of Lavender one & a half drachm Spirits of hartshorn two ounces, pour into Vials while warm for use—

Court Plaster

Bruise a sufficent quantity of fish Glue, & let it soak for twenty four hours in a little warm water; expose it to heat over the fire, to dissipate the greater part of the water, & supply its place with Colorless Brandy, which will solve the gelatine of the Glue. Strain the whole through a peice of open linen, On cooling it will form a trembling jelly,

Now extend a peice of black silk on a wooden frame & fix it in that position by means of tacks or pack thread.

¶ Then with a Brush made of badgers hair apply the Glue, after it has been exposed to a gentle heat to render it liquid When this stratum is dry, which will soon be the case, apply a second, then a third if necessary to give the plaster a certain thickness. As soon as the whole is dry cover with two or three strata of a strong tincture of balsom of Peru

This is the real English Court plaster & never breakes, Characters which distinguish it from so many other preperations sold under the Same Name. A B.

Pile Salve

— Sept, 26. 1848. North Union

Take White Oak 10 lbs, Fire weed 5 lbs boil till the strength is Extracted then strain & boil down to a syrup, then add 2 lbs of fresh Butter & one oz of Alum; Simmer Slowly till it is done to an Oil — Then drain off carefully & it is fit for use —

For a Cough

Take equal parts of spignard Elicampagn & Comfrey the root put it in Cold water & make it a Common drink, it is considered good for a Cold or a Cough, try it. Charity

---

For the Liver Complaint

Take Burdock leaves & press out the juce & take it as fast as the stomach may be able to beare it will cure most certainly try it Charity

A cure for Hydrophobia

Take of the root of common upland ash generaly called Black ash; peel off the bark boil it to a strong decoction; of this drink freely.

Mr James A. Hubbard of Boon County Ills cured his two boys & a Sheep with the same which had been bitten by a mad dog, the Sheep took but one drench, but the Boys took the medicine for Eight or ten days— one gill three times a day.

Scientific American

N.B. The upland Ash is what is called in this State Ohio White Ash & it considered a cure for a Snake bite

**Tobacco a cure for wounds**

Take good Streng Tobacco ang soak it for ten or fifteen minutes Then bind it on to a wound made by a Nail or any rusty Iron & it will give imeadiate reliefe.

Scientific American

**For the Tooth ache**

Two parts of Brown Sugar Two parts of Tar & one part of finely ground Black pepper mix them Cold & apply a portion to the affected part

Sure Cure S. A.

**Water melon Juice good to make Apple Butter**

After they have become out of Season for eating Scrape out the Juice & press it through a Cullender & boil down as you would Cider untill Sweet enough & then put in your apples & cook untill done

S A

For Deafness

Take an Onion, split it open & cut the Core, & put in the place a quid of Tobacco, put the Onion together & roast it, take off the outside untill you come to the stain of the Tobacco, press out the oil into a vial, & drop some into the Ear, a drop or two,

It is an Indian cure, & is said to be effectual.

N Americ

A cure for Dry Gripes

1 gill Sweet Oil 1 gill of Castteel Sope 1 gill of Rum 1 Gill of molosses— Steep it over a Slow fire untill they are well mixed take a small portion & continued untill releafe

J Hodge

# Doctrine of the Spirits

The theology, piety, & morality inculcated by the Spirits will now be stated. There are discrepancies & contradictions on some points, if we take the whole range of communications, good, Bad, & indifferent.

But I shall confine myself to what may be considered, on all hands, the most reliable testimonies (I.E.) To communications purporting to come from the worthiest spirits & through the most independant Media.

It is satisfactory to know that ninety nine one hundredths of these testimonies harmonize in every essential particular, & that this is true of Spirits who in the life of the flesh, were connected with the most hostile sects, whos communications have been made through Media educated in the opposing sects; Sometimes it has been found, that if the medium was strongly prejudiced, or was overawed by associates of that character, the teaching of the first few weeks were biased considerable by those influences; whereas afterwards, when the communications seemed to be made more freely & independently of the medium's mind these peculiarities ceased, & the doctrines attested became accordant with the general current. This current combines, in my opinion, all that is essential to Christianity, & all that is valuable in religious & moral philosophy, separate from popular assumptions, adulteratio perversions & groundless notions.

1st There is one & but one God an Infinite Spirit, & the farther of Spirits. He loves all, & eternally seek there good by all wise & fitting means. The man Jesus of Nazareth was brought into the world with Especial fitness to recieve the spirit of God in perfect purity & fulness, where by the Father Spirit dwelling in him constituted him the Christ, the Savior of the world.

The Holy Ghost, so called, is the God spirit acting in or upon any finite being, or at any particular point, perceptible to finite natures. So that there is but one infinite Devine, variously ~~cognizable~~, [illegible] manifested as Father, Son or Holy Ghost.

2nd All human Beings are Spirits as to there absolute internal constitution, & as soon after death emerge into distinct conscious spiritual identities, having bodies, forms & peculiarities as obviously cognizable to each other, & as distinguishable from each other, as here in the flesh. —

3rd All human beings possess certain mental & moral qualities, partly constitutional, partly circumstantial, & partly self wrought, which determine for the time being each Individuals real

Spiritual characture, & relative nearness to or distance from the divine standard of perfection. So that Each one is in a certain Sphere, & in some circle or degree of that Sphere, as to his Spirit always, whether existing in the fleshly body, or after its dissolution. And if a person is Spiritua in a certain Sphere at death, in that Spher he finds himself, the moment he resumes his consciousness in the Spirit world, associated with kindred Spirits

4th There are seven Spirit Spheres, or circles, inferiour to the Heavenly or celestial Spheres, & each Sphere or circle has several degrees. Man is a being by nature capable of progress, subject to certain fundamental Spiritual & moral Laws. In conformity to these Laws he may now progress from lower to higher Spheres. IE, he may dra nearer & nearer to God or what is the same thing, nearer as and Spirit the divine standard of perfection. But without conformity to these laws he cannot progress, but obscures & debases himself. Death does not change mans real character, nor his proper Spirit Sphere, nor his capability to make progress, nor the laws of progress. No man is in a morally worse state, all things considered, by reason of passing into the Spirit world. The worst even are, if any way affected, in a better state there than in the flesh. They whose Spirit Sphere was purer, find themselves proportionally blessed. Many remain very long in the lower Spheres, where though enabled to enjoy existence in the degree possible at such a distance from the divine focus of blessedness, they are "Spirits in prison," & wretched in comparison with those in the paradisaical Spheres. Meantime, God, angels, & all the higher Spirits are forever seeking the elevation of the

Inferiour Spirits, by all just, wise, & appropriate means. And no one, ever So low & Sluggish of progress, will finally fail to be attracted upward, obediently to the devine laws, from one degree to another, & from one Sphere to another, till he reach the Heavenly Mansions— Even though he take an age of Eternities to complete his distiny.

3d Spirits in the higher of the seven Spheres are employed in three general exercises, 1. In religious aspirations, meditatio worship—In striving after a more perfect knowledge of & communication with God—whom they cannot see there any more than they can here, as a personal being, but only in Spirit by faith & intuition. 2 In Study, self examination, contemplations of truth & aquainting themselves with all usefu knowledge attainable by them. 3 In ministering to Struggling Spirits on

Earth & in the lower Spheres - Endeavoring to elevate & bleſs them. Thus cultivating love to God, wisdom within themselves, & ever active benevolence to their inferiors in condition. Spirits in any circle can descend into all Circles below their own, but cannot, except by special permiſsion, ascende into a higher sphere, untill qualified by spiritual progreſs.

6 — Mankind are by nature one family of Brothers & sisters, the offspring of a common Father in heaven, whom they ought to love with all their hearts & each other as themselves. The good of each other is really the good of all, & that of all the good of each. Therefore, no one can injure another without injuring himself in the end; Slavery, & all kinds of tyranny & oppreſsion are utterly sinful. So all war, violence revenge & vindictive punishment.

So all intemperance, debauchery, & sexual pollution. So all falsehood, cowarsness, fraud, extortion, & pecuniary taking of advantage. So all pride & domineering of Superiors over Inferiors. So all religious bigotry, thrusting down, persecution, & Sectarian bitterness. So every thing contrary to personal holiness, to the piety which loves God supremely & man as a brother whether friend or foe. These reliable Spirits are every where reformers, Regenerators of the world, individually & Socially. They are for the reconciliation of all things — for universal harmony — on the great principles of truth, purity, justice, love, & wisdom. And they all predict a better futer for the human race here on Earth, as well as in a futer State.

It is the imperitive duty of every human being to exercise his own pow faculties, reason, & judgement, with modesty, & firmness, & humility, & not be overawed, borne down, or led away captive by any assuming Spirit in or out of the body, Every one is accountable for himself, & ought both to judge & act for himself, with Supreme reverence for God & his moral perfections, according to his highest convictions of truth and duty. Thus he should examine the bible & all books, Thus all human governments, authorities, powers, constitutions laws customes, & usages, in Church and State. Thus try all Spirits, & their communications — all pretended prophets, philosophers, & teachers. No one should imperiously dictate, or cower down before another but truth, rectitude, reason & the suasion of wisdom should alone sway the minds of moral agents

Such is a fair digest & summary

of the principal doctrines put forth in ninety nine one hundredths of the communications of reliable spirits throughout the country. I have stated them in my own language, as I have understood them. It will be seen that they differ in some respects from every sectarian view of theology, religion, & morality now popular in the world.

But they imbody the essentials of christianity, as under stood by by the best expositors of all spiritual and moral philosophies, worthy of serious respect. For my own part, I confess that they [illegible] commend themselves forcibly to my highests conceptions & profoundest convictions of what is true & good.

Adin Ballou
Adin Ballou

2

## Objections Answered &c &c

Obj These so called Spirit manifestations when real, are nothing but the effects of mesmerism, Clairvoyance, or some kind of psychological influence, they all originate either in the minds of the mediums or in those of other mortal persons in some kind of rapport with the mediums.

Ans. — This is rather a learned objection & harder to answer than its immediate predicessor. If it were more understandable, & unequivocal, to common apprehension it might be more easily silenced. But now what does it mean? Does the objector understand his own terms? Mesmerism! what is that? Clairvoiance! what is that? psychological influence, what is that?

Mesmerism is a certain something so called from Mesmer its discoverer, as Galvanism was from Galvini. But what is this certain something? It is called Animal Magnetism, Mental magnetism, Spiritual Magnetism but what is it? It is a certain invisible imponderable Ethereal fluid which a strong willed opperator can throw off from the Ends of his fingers, or otherwise radiate from himself, upon some susceptible subject chosen for that purpose. This is called magnetizing. It puts the subject asleep, or in a sort of a trance, partially, or compleatly brings all his powers more or less under the controle of the Magnetizer & sometimes gives rise to very wonderful demonstrations, Strange tricks are played with the imagination; all kinds of phantasy are superinduced; & in the higher grade of cases Clairvoyance is developed in its most astonishing phases, & what is Clairvoyance?

literally, Clear-sighteneſs; the power of discerning objects not present to the senses, that condition of the mind, soul or spirit, in which it is able to look through meterial substances, intirely opaque & impenetrable to the external eye; to extend its scope of vision to far distant places, so as to have a cognition of persons & things there; to see spirits & converse with them; to trace otherwise unacountabl results back Back to their most remote causes; to foresee & predict many coming events; to discourse profoundly on topics respecting which the subject in his normal State has little or no knowledge &c &c, does the objector believe all this— He does, if he believes in Mesmerism & Clairvoyance. He believes also in the marvels of psychology. what is psychology? Soul knowledge, the doctrine of mans spiritual Nature; from the greek psuche, Soul, &

logos, reason, understanding, discourse

What are psychological influences? All influences of Soul upon Soul throughout the universe are psychological influences, whenever the human Spirit exerts an influence on a fellow being, that is psychological influence. Now we understand the terms of the objection before us.

Adin Ballou

note There is an exquesitly, subtle element pertaining to the Soul or spirit of man, which the Objector calls magnetism, but which I call Spiricity, this is communicable from one Soul to another, under appropriate conditions, & thereby the two Souls come into rapport, as the French call it or Soul communication, the process whereby this is effected is called mesmerizing, magnetizing or psychology. Its results are mesmeric, and psycho log~~izing~~ical phenomena of every grade and variety from the lowest Sumnambulism to the highest Clairvoyance.

* * *

## Communications.

From Adin Agustus Ballou who died February 8th 1852.

Feb. 14 Have faith in God. He will cause the promises of his gospel to cheer & sustain you in this hour of trouble, "Let not your hearts be troubled; ye believe in God;" Believe also that he is able to save you in all your troubles & afflictions.

I wish to say to Mother & all of you that when I paſsed out of my clayey tenement I did not suffer but was so happy I am unable to describe it. Have you read Davis's Philosophy of Death? He was pretty right in that part of his work. So the Spirits my companions tell me.

Do not think so much of my last Illness; It was the gate to Glory. Think of this beautiful land, where we all shall soon be reunited. You will be elevated to purer communion with perfected Spirits, by what seemed to you a terrible blow. We form incorrect Ideas of what our feelings will be when we are received into the Spirit world. It is right; We could not preform our duties while on Earth, if we had a full conception of the Eternal world.

Question Can you see Spirits in other spheres & at a distance from you

Ans. I distinctly see all Spirits who are near to me, as I formerly saw my Earthly friends, & I now see Spirits more easily then I do mortals, I cannot look throu infinite Space, as I once supposed Spi could.

Ques Were you with me to impress with your presence strongly last Sunday, when I was returning from meeting.

Ans I was  Q: — Can you tell me where I was at the moment I was most sensible of your presence? Ans Near Williamson's as you were coming from the school house (Exactly correct)

Ques You say you are a teacher; can you explain some what the particulars?

Ans I teach those younger than myself. Many Children inhabit the 4th Sphere as they do all the Spheres higher than this, & one Lower, the third, But in the first & second there are only a few children. Few are so low as to go into that state, we have a peculiar way of gathering knowledge; Study is made a pleasure, a knowledge of the Sciences is combined with religious knowledge — Words are inadequate to express our manner of gaining information.

It is delightful. The study to get a knowledge of all which Earthly Scholars do, But not through Books. The Teachers thoughts are ours, the moment we behold their faces, if they chose to have it so. Ideas are not confused, But the will to learn we must have or to learn is impossable, I have not given you a very clear Idea of it, But more hereafter.

Q Do you seem to be at considerable distance from the Earth? & how does it appear to you, Ans At quite a distance we see all the Earths, as well as the one you inhabit they do not look as stars or planets do to you. They are indeed worlds like yours, & we see them as such.

Ques Have you any thing analogous to Sleep or refreshment in your state.

Ans Our rest is change, Our food is Spiritual, Knowledge is food.

Spirits more enlightned might explain more than I am able to do.

Q. have you seen any Spirits that were really unhappy Ans.- I have seen those not as happy as myself, But none that might be termed unhappy, Conscience is a fearful tormentor, & Spirits after they reach the forth Sphere are not supremely happy at all times.

Q. Have you distinctly remember what occured to you while on the Earth! Ans perfectly so. But many things which were once inexplainable & sources of unhappiness to me while on the Earth, are fully explained now. to think of the past to me is delightful

Qus Respecting the transition of a Spirit from place to place &c &c Ans I remove but it is with the quickness of thought. I do not come into the room necessarily but am and must be near to communicate

freely. If I wish to be here, I am here
at any moment; & if I wish to return,
I return as quickly. During last Evening
Sitting I returned to my Spirit home sever
al times. Ques. Have you dwellings, &c
An. We are in open space; our dwellings
is immensity. Q. Concerning appea
rances of things in the Spirit world. Ans
Things analogous to nature but not to art
we have. Q. concerning Spheres & the qual
ifications of Spirits for particular Spheres
Ans. We go into the Society of purer spirits when
we enter a higher Sphere, & that is what
we mean by the term, (The qualification
of Spirits for particular Spheres) all relate
to Character moral & Spiritual. Those spirits
who inhabit the Second Sphere & the first
also, have no desire for the society of the
Seventh Sphere Spirits, & consequently
never, or very seldom see them.
Ques. Can you discribe how you are

able to write through a medium &c Ans
I feel as though I enter into her for the
time being, or as if my spirit entered in
to her, I am disincumbered of my spiritual
form, & take hers. More than one spirit
can enter the medium at once. The mediums
all go into trance by means of several
spirits entering the body at one time.

que Can mediums avoid going into fainting
& trance Ans Will can prevent it un
less weakness is brought on by sitting too
much. Qus Can you describe the person
al appearance of spirits in the lower Spheres

Ans They look far less beautiful than do
Spirits of the fourth Sphere, & Spirits increase
in beauty of appearance as they advance to
higher Spheres, Those of the first look as the
inhabitants of the Earth do, Some of them
are not so beautiful as Earths inhabitants

Qu Can you read our thoughts Ans I
can read your thoughts very easily when

the Medium is sitting, & can do so at any time more easily than when I was with you in the flesh.

Ques Have you any thing corresponding to prayr, singing & other devotional exercises.

Ans Our prayrs are continual. How could it be otherwise, where all is Joy, we do not pray auditibly. There is no need of preaching here. But some cannot impress ~~th~~ truth as others can. In this we are like to Earths inhabitants.

Ques Can you pass through Solid substances, &c, Ans My Spirit can pass through any Substance, But it must first be divested of the Spiritual body or form Spirits met me from the fourth fifth & sixth Spheres when I left the body.

(In Answer to a question) I have a Spiritual form, which I assume or cast off as occasion requires. I have my spiritu form or body when I communicate by tippings or rappings, but to write, my Spirit must enter the medium (without its form) otherwise I am unabled to controle her will or muscels, You are aware that I assume my form at a moments warning, The moment I leve the Medium Body, I assume my own, If I hover near you at other times, my Spiritual forme is with ~~you~~ me the Doors do not have to be opened (for our admission) as we do not have to enter the room to move the table &c it is done by an effort of the will which at present we are not able to explain fully, partly because you could not understand it, & because you are not in a condition to know it.

Ques — Are we in danger from evil Spirits? Ans It depends upon yourselves altogether. Spirits from the first, second, & third Spheres are the only ones we call low Spirits & they are not attracted to the prayerful devoute the sincere seeker after communion with Elevated Spirits. They seek for congeniality, & go where they find it

Ans. to questions.

I can communicate with those in the lower Spheres, & can send into those above. I can visit the fifth sphere now & do often. After ariving at the highest degree of the forth or any sphere, we are alowed to visit the next higher, this is well. We disire to inhabit said sphere after visiting it. To will to do so, is equivalent to going there, or at least we are sure ~~of~~ to inhab it in a very short time.

Directions for becoming Mediums.

The same directions for all who wish to becom mediums. Sit once a day, & fix your mind on the Spirit with whome you wish to communicate. Lay your hand passively in your lap, & wait calmly untill we are able to move it. Where there is a sincere desire for Spiritual communications all good Spirits desire to manifest them selves, & improve every opportunity to do so.

Que How near must you be to communicate?

Ans — We must be within a few feet, We some times Enter the room, but are not necessetated to do so. We cannot communicate miles off or Spirites from the fourth Sphere cannot. As we advance to higher Spheres we can communicte from a greater distance.

Ques Is it right to aspire ~~after~~ to converse with Spirites Ans. It is right to aspire after it & yet it may not be the will of the Infinite to have it so. All Spirits of the higher Spheres the seventh & Sixth are termed Angels. All are Angels in the Celes tial Sphere the one great Sphere above all others.

Ques — Have you heard, or do you know wheth er we are to have any remarkable manifesta tions from the Spirit world soon. I have heard & do know that there is reason to expect great & astounding manifestation from us within two or three years.

It is not right that the glories of the Spirit home should be all unfolded to you now you are not prepared for it. Neither is in our power to tell you much more than we do, when we shall be able to controle mediums entirely, so that their thoughts & ours shall not be mixed we shall have much more to say. As yet there has been none whome we cou to intirely. controle.

Listen still my friends, to the voices which speak peace & consolation to your inner natures, & while you injoy the pleasure of conscious communion with spirits, think of those who in the darkness of their souls can feel no such consciousness.

A. A. Ballou

A cure

A Cure for strong asids takine by accident such as Nitric or muriatic asids &c

Calsined magneshia if taken in time will destroy its effects

Oxcalic Asid, its affects can be abviated by taking pulverised Chalk ~~if given~~ in time.

Crosive Subliment may be Rendered harmless by taking the white of an Egg

Tarter Emetic can be rendered harmless by a strong decoction of young Hison tea, or the bark of any astringent tree.

The effects of poison from Coperas when pickles or sauer crout has been into Coperas vessels, The white of an egg is anaftidote.

A short history of afflictions from an ruptered blood vessel in the leg of A Kiton

Some time in the year 1815, by severe laboring in the worship of God, I ruptured the large blood vessel of my leg just above my ancle, the immediate effe was to cause it to be very sore, & the blood to settle under the skin about the heel, after some time a lump appeared on the ankle about the size of a wallnut & was very painful, & occasionly for a number of years it was very troublesome at length it was disolved by spring Oil and British Oil, & left the side of my ankle in a callied state— thus it continued untill the fall of 1836, when some small posters appered, & continued to increase untill they amounted to sores, all the art of our Docters & Nurses were expended to no purpose, I was bleed & phisicd, & dieted washes & poultises were applied, & no relief at length a little dried Spiknard root chewed & bound on, caused it to heal over, & with care I keep my feet untill the spring of 1837, when by reason of the fever that continued in the parts it again broke out about the first of Aprill, & a sean of doctring and distress followed that can be but faintly discribed by me—

The sensation was simular to a burning Iron held against the part, all applications had no attendency to a superation or running & it was finely concluded that I was too grose & full of blood to ever get well unless I would consent to be reduced by depletion Dieting & other means of the same nature, to all of which I consented As it was well understood that I was opposed to colomal & opium, I was saved the trouble of refusing by there not being offered But bleeding Lotions & white ash sweats were introduced with all there healing qualities.

The sore on my ankle had the appearance of a Cancer & it was concluded to have it eat out, Garlics were recommended for that purpose, they were applied & tho very severe they succeeded in killing all the effected flesh in the region of the sore, & after being bled & taking two opperations or pukes of Lobelia, which was applied by poultice to the effected parts & several steems, my ankle bid fare to git well, But a wrapper or bandage was recomended from the toe to the knee, & here commenced the second chapter of my sufferings, I had not wore it long before the pain become severe and I was compelled to abandon it, the large Vein above the rupture began to swell & was very painful, the blood in the vessel appeared to coagolate, & the vein to callice, the swelling continued untill it reached the groin, when becoming alarmed I again made application to Apenethe Cable for help, & I went through another process of bleeding puking & steeming, which together with Dieting & other things reduced me much, so that I was in danger of being exposed other difficulties of less magnitude without having it in my power to resist & so it turned out, as I was recovering from the effects of the swelling in my left leg, my right knee became painful, & with I could do to prevent, the soreness & pain settled in the big leaders & cords of my leg under my right knee, & there it stuck—

This last affliction brought me under heavy

mortification both in body & mind. I hav
been almost two months confined with my
leg, part of the time, believed to be dangerous,
& fear it to commence anew, & that in the othe
leg was too much, however I had to submit,—

To be able to tell, of all the applications th
I have made, which has been the most beneficia
would be hard for me, Blue flag as a poultice was
of use, & while the sore was running, Flax seed man
poultice was good, Starch poultice, had a cooling
affect Catnip & Horehound, was applied, & at inter
vails Rheumatic Drops, & Opodeldoc was used freel
as a wash, Burdock leaves have been of singula
benifit, by binding them on green,
Sarvine Ointment was tried, but did not give any
sensible relief— Vinegar, & Vinegar & salt was of use
Cold water was found to be of greate use in
the last complaint, by pouring it on the place
affected, But where so many things has
been applied, it is hard to tell which ~~[illegible]~~ is
the Doctor, but so it is, for the want of skill
& experience much has to be endured—
The bandage was undoubtedly the cause of
my last affliction, but all was done for the
best, & no ~~cure~~ of complaint—

The bandage was unseasonable applied
~~was~~ the cause of the last affliction, for
a tight bandage has proved to be the best
docter of all yet, I begun to bind it in
the spring of 1838 & gradualy tightened it
as I could bear untill I pressed all the
swelling out, & with the assistance of
the oile called British, the made of
our common Spring Oil. I have been
on the mend, & at this time 1839 Novem

17th I have but little trouble with it—
altho both legs are affected with the complaint
I find it is half of the cure, to know what
the matter is; This I found out by reading
a medical journal published in Cincinati
that discribes the complaint with all its
symtomes, so that I could not be mistaken
Bandages were their recommended & blood
letting also, tho it was not given as a cure
yit it would prove beneficial to keep
it from ulcerating— The complaint
is called Vericose veins, the vein
becomes disorganized & refuses to preform
its functions, its valves are out of place
& the blood dose not circulate but becomes
hard & inflamed, &c. That life is only
indangered by Syrjical operations the
inflamation will run up the vein & com
municate to the heart & take life—

For Shoe Past R Baw

Take 4 lbs of India Rubber, 12 lb of Tallow one gallon of Sperm Oil, or lamp oil, neats foot oil, or tanners oil, any of those oils will answer you may add Beeswax to stiffen if you chuse

The Rubber must be shaved up very fine & thin or it will not disolve —

To disolve, take an Iron kettle put in the gum elastic, add the tallow & oil either a part or the whole as it may suit, care must be taken to prevent water from getting in from any cause, set it on a fire of cols, & stir it whill melting heat it gradual & keep it as hot as you can without scorching the tallow or oil, keep it hot for 12 hours or longer untill the gum is all disolved, & then strain it through a cloth while it is quite hot, & what ever is left keep it for an other batch — this paint will make the leather pleable & soft and fully exclude the water, one good satuation will be suffecent & will require no grease after Daniel Kood

Yea I have my sins expos,d
And ever will walk in the light
For sure I know I feel dispos,d
For to do the thing thats right
It is my faith I do declare it
To be honest meek and mild
And my union I will keep
With evry true obedient child

B

To make a Brilliant Stocco White Wash
For inside or out

Take clean lumps of well burnt Lime
Slack the same in hot water, Then add $\frac{4}{1}$ of
a lb of Whiting or burnt Allum pulverised — 1 lb of loaf sugar or any other
sugar — three pints of Rice flour made
into a past starch or jelly & one pound
of clean Glue desolved.

This may be applied Cold within
Doors & warm outside. It is more Brilliant than plaster of Paris and will
retain its Brilliancy for many years
Say 50 or a 100. It is superiour, and
Nothing Equel The East end of
the Presidents House is washed with
it, New York Agricultur

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Antique. a name of an oil, foreign.—

To Make the most Savory pickles in the World—

Take Ripe Tomatoes & prick them with a fork, put them in to any kind of vessel, Salting each layer thickly, let them remain in Salt 6 days— then put them for one night into a vessel of Vinegar & water, then to a peck of Tomatoes add a bottle of good mustard, half an ounce of Cloves, half an Oz of pepper, & one dozen of large Onions sliced— pack them away in a jar, placing a layer of Onions, & Spices between the layers of Tomatoes— In ten days the pickels will be in good eating order—

Fox
grape
&
Wine

To mak wine of Fox grapes—

To every bushel of fox grapes add twenty two quarts of Water; mash the fruit & permit it to stand 24 hours; then strain it through linen; & to every gallon of juice add two pounds of brown sugar; fill the cask about three fourths full, & let it stand open for 14 days; then close the bung"

A cheap paint more impervious to water or the wether than common paint.

Take of unslacked lime a quantity suffecent to make two gallons of white wash when slacked— mix it with a due quantity of water— add to it two & a half pounds of brown sugar & about three ounces of salt— the exatt proportion of each will be best ascertained by experiment. The when applied as paint becomes perfectly hard & glossy by mixing either Ivory black or Lamp black with the ingredients a beautiful lead color may be had, or a yellow by mixing suitable ingredients— This paint is now almost altogether used at the South for Houses Fences &c Farmer's Cabinet

## A Substitute for paint.

(Cream Color) 10$^{lb}$ French yellow 6$^{lb}$ Spanish White 5$^{lb}$ Glue 1 Table Spoonful of Venitian Red. Dessolve the Glue in six quarts of water over the fire, add as much cold water to the french yellow & Spanish white, as will make them of the consistency of cream; Then unite the whole with the Glue water & put it on with a White wash brush.

It will resemble Oil paint of a handsome cream color & Stands well.

## A Durable white wash, for Brick Buildings & out buildings & Fences of wood.

One peck of white Lime $\frac{1}{2}$$^{lb}$ Blue Vitriol $\frac{1}{2}$$^{lb}$ Clean Brown Sugar, one pint of Salt, add as much water as may be necessary to put it on with a comon paint brush.

## Stucco White Wash.

10$^{lb}$ Lime of Spanish White, $\frac{1}{2}$$^{lb}$ Glue 2$^{lb}$ Flour of rice, boiled to a past, 1$^{lb}$ Rock or common Salt add if you please $\frac{3}{4}$$^{lb}$ Gum Arabic & prepare it warm

Taken from a News paper &c

# Papers of Shakers

"Receipts/and/Practical Instructions/
upon/Blue Dyeing/Wisdom gained by
Adversity is Reliable/A guide for the
Inexperienced/Written August 1854. by
Abigail Crosman." Followed by cps.
of letters, etc., dated 1854, 1859, 1861-1868,
1872-1875, 1888. A. Ds. and A. Cps. 1 Vol. 8°

M. Lot-
Source unknown

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Cookery receipts

SHAKERS PAPERS

It is very singular, how the fact of a man's death often seems to give people a truer idea of his character, whether for good or evil, than they have ever possessed while he was living and acting among them. Death is so genuine a fact that it excludes falsehood, or betrays its emptiness.

HOUSE OF THE SEVEN GABLES.

Oregon Grape Leaf: from Washington Territory

# Miscellany

# Receipts,

and

# Practical Instructions

upon

# Blue Dyeing.

Wisdom gained by Adversity is Reliable.

A guide for the Inexperienced.

Written August 1854. by Abigail Craman.

# Receipt for Dyeing Blue, on Wool, Cotton, Linnen & Silk

## Size of a Vat containing 8 barrells.

Fill the kettle, (or vat) about 2/3 full, (leaving room to add according to necessity) of clean soft water; Heat it a little above blood heat Then add 4 lbs of good potash, (that which is red inside is preferable,) dissolved in boiling water. and well settled from the sediments. I have learned that a small piece of quick lime added to the potash when dissolving, is a fine thing in clearing it. Next add 4 lbs of Madder well steeped, (but not boiled) and carefully strained from the dreggs; The full strength of the Madder may be extracted by repeating the steeping) Also 4 lbs of well pulverized Indigo; (Bengall is best adapted to colouring.)

6 quarts of wheat bran, soaked in warm water, strained & well settled from the starch should now be put in, and all well stirred together, covered as tight as possible, and left to commence fermentation. Should you wish to hurry the work, make a lively beer of hops and wheat bran, before setting up the Dye, and put it in with the other ingredients, thus dispensing with the wheat bran tea. I state these particulars, having proved them beneficial from experience. Keep the heat gradual, but not bring it to a scald un-

-leſs the Dye become injured by dirt or grease, which if this be the case, fermentation will cease, and the only remedy is to cleanse it by scalding, skimming &c, and let it cool to a luke warm state, before again setting it up.

When all the ingredients are put together, the dye should be well stirred once in 2 hours: When fermentation begins to appear, add a little lime water; made perfectly clear by pouring boiling water upon quick lime, & letting it settle.

Should it not ferment as fast as desirable, procure some dreggs from a good Dye, and stir them in, together with a little warm Madder tea made of wheat bran water.

I have learned from experience, that lime water (if not used too freely) is a good thing to put in between dippings, as it has a settling quality, and acts against the natural consequence of Hot Dyes, in collecting Niter, which will prevent the colour from being permanent.

Woad tea is used as a stimulant and is considered an aſsistant to Indigo. Also Hops steeped in branwater is a good medicine, when the dye appears inactive.

To know when the dye is fit for use, there will appear upon the surface a purple froth, and the liquor will bear upon a yellowish green. When in this state, plunge it well from the bottom, which will produce a heavy foam (or head,) let it stand 2 hours, and it is fit for use.

When colouring yarn, a good dye will bear working 6 hours, or more in a day, by working 2 hours, & resting 2. Wool extracts the strength of the dye much faster, consequently the time must be limited according to the judgment of the colourer. Also the dye should be made weaker of potash, when dyeing wool or worsted yarn, than for Cotton goods.

A large Dye if well managed, will perform more buſineſs in a week to recruit every night in small quantities, than to colour 2 or more days between settings.

The quantity coloured, and the adding of ingredients, must be regulated altogether from judgment, as some kinds of goods extract more of one material than another. For instance, Wool requires a larger portion of Madder than Cotton, and leſs of lime & potash, than when dyeing Cotton or Silk. Also coarse Cotton fabricks weaken the dye much faster on the first day's colouring than the 2nd. consequently great care is neceſsary that the strength of the dye be not too much exhausted, as this will cause the colour to wash out, and if too strong, will stop fermention, & injure the stregth of the goods, especially Worsted yarn.

## Further Remarks from Experience.

A Blue Dye, calculated for colouring Wool, Cotton, Silk, Linnen &c. is not a little difficult to manage judiciously, by the most experienced; it being necessary that every ingredient used in forming the dye should be of a good quality, and rightly proportioned. This, (as has been spoken) must be directed more from judgment than rule, after the first setting up of the dye.

Sometimes our dye's become troublesome in consequence of having poor materials, especially Potash, which, when new, is very strong, and if added too freely will stop fermentation, and colouring blue, is at an end; the hue will be a dirty drab! Should such, or similar symtoms appear, make wheat bran water, and steep therein Madder, Woad & hops: (Madder should be steeped by itself, as it should never be allowed to boil, Woad & hops may be boiled together or seperate as you choose. I practice steeping the ingredients in bran water, to prevent filling or weakning the Dye.)

Add a portion of the above liquor to the dye, once in 2 hours, stirring it well, and keeping the heat gradual, and if the dye be not injured by any other means, it will soon commence fermentation, and in 24 hours will be ready for use.

Grease & soap, are both extremely offensive to a dye, and the filth naturally existing in wool, if not thoroughly cleansed, will not only prevent the dye from colouring, but cause what you may attain to wash out.

The head (in this case,) will evaporate; and no permanent colour can be procured without the following treatment.

Heat the dye gradually to a boiling point, in which time the grease or whatever is offensive will rise to the surface and should be taken off. Continue this process untill the surface appears a clean blue colour, then let the dye cool to a luke warm state, and add the usual setting up of the dye, as practiced daily when in colouring order.

The only Criterian whereby to judge the state of a dye is the fermentation; consequently if this be not carefully attended to, the colour will not only be dull, but not permanent. And as the heating or scalding, entirely kills fermentation, it must have time to commence anew, and work itself into the state described in the Receipt, before ready for use. I practice scalding the dye after colouring wool, unless I have a quantity of Yarn, either cotton or Wool to continue soon after, which will have a tendency to cleanse from the dye all impurities.

## Articles best calculated for Dyeing Blue.

| | |
|---|---|
| Indigo. | Bengall |
| Madder | French grape |
| Potash | That, which on breaking appears red. |
| Lime | Hard and well burnt. |

As to the strength of a Dye, those experienced can aſcertain by the looks or taste, by touching a drop upon the tongue; otherwise a measuring glaſs called a Hydrometer, will test the strength of all alcholies. The general rule for working order, the glaſs would stand in the dye at No 6.

Great care should be taken when colouring, not to overtax the dye by colouring too large quantities at one and the same time: Nothing is gained by this, as for instance, if you tire it too much thro' the morning dip, it will be stupid and lazy thro' the day; otherwise quit colouring when it begins to show white bubbles, whether the period be 1 or 2 hours, and let it rest; thus continue thro' the day, and you will find at night a good days work accomplished, and the dye in fine order for the next day. If by any means, the fermentation be sunk below the proper medium, the speed not only immediately leſsons, but the dye altogether refuses to bring the goods to the desired point, and causes it to appear incapable from want of materials, when in reality nothing is the matter but over taxation." If you wish to perform a long journey in a day, drive slow in the morning."

I have scetched the foregoing Items from experience for the accommodation of any one who might be as unfortunate as myself, to be called into Dye practice, without either experience or knowledge, theoretically, or practically, without a way mark to guide, save a verbal Receipt and first setting up of a dye.

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## Wisdom gained in Adversity is Reliable.

Having thro' necessity, been forced to experiment, or refusal of action, the former was chosen, and prosperity being the reward, we offer some Items for interest, or instruction if needful. May 30th 1843. A new Dye set up at the 2nd Family refused to work. Not having experience to direct, we began experimenting. Firstly, made a tea of wheat bran and Madder, which, in a few hours produced favorable symtoms. This at once discovered the fault, which was undoubtedly too strong of Potash. Dipped 5 pails full of the dye out, and replaced them with a lively beer, made of Hops, Woad & wheat bran. Stirred it well, and in 2 hours fermentation began to appear, which soon formed a beautiful Dye, ready for action.

## Trouble from colouring Dirty Wool.

June 1845 Having nearly finished colouring and been attended with usual prosperity, I was not a little surprised on opening the kettle, to find the dye suffering from some cause, severe illness; utterly refusing to work! What must be done?? A treat that we had never met before; but from appearances we judged the offence was taken from dirty wool; consequently a cleansing was the only remedy. This I performed, and set up the Dye, thinking, or hoping the trouble was over, but not so, there was yet filth in the Dye sufficient to prevent fermentation:

Again repeated the scalding & skimming untill the surface wore a thin blue skum. Then let it cool to about blood heat, made a lively beer of bran and hops, which, together with some new Madder tea, and a little Saleratus, well stirred together in the Dye, soon began to discover life.

Continued thro' the day, feeding it with Madder tea, bran water and a little potash lye, and at evening it smiled upon us with increasing brightness, much to the satisfaction of all concerned.

## Vexations from poor Potash. April 1846.

Not having had sufficient experience to know the quality of potash, I chanced to get some that appeared black and soft, but not knowing the difference, I commenced using it in the dye as usual, but soon the fermentation ceased, and the dye refused to colour:

Not mistrusting the cause; I began to try stimulants, fermenting medicines &c, but all to no purpose, life was entirely extinct! The Indigo was as inactive, as if placed in muddy water. I then commenced scalding and skimming, which proceſs threw to the surface a dirty appearance, which was the cause of its sickneſs.

When sufficiently cleansed, I let it cool, (as before stated) set it up as usual, & it was soon ready for use. I used no more of said potash, but got a different quality and resumed my colourings; thinking that altho I had not only had much hard labor; ~~and~~ no small degree of mental anxiety, yet the leſson, was to me invaluable.

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Poor Indigo will also sicken a Dye; the only remedy, when discovered, is the above cleansing. The filth existing in Indigo may be detected by burning a lump and examining the cinders, which is a sure detection.

# State of a Dye, when clogged with Indigo.

Oct 1st 1850.

Having been called upon to prepare a dye at the 2nd Family for colouring Worsted Yarn, there appeared unfavorable symtoms, with which I was unacquinted. I concluded however to cleanse it and raise a higher state of fermentation. This being done, and colouring commenced, the goods were not only dull, but spotted. Again repeated the scalding, which somewhat improved the hue, but not altogether. Continued colouring by feeding the dye at evening, with all other ingredients neceſsary for dyeing except Indigo. The colour daily improved, and on the 6th day's colouring without adding Indigo, the hue was brighter than on the 1st; thus proving that the difficulty was over charging the dye with Indigo.

Therefore it appears neceſsary to observe strictly the state and opperation of the dye from day to day, that each ingredient be proportioned to operate with another.

There is some danger of over taxing a dye with potash; Should this be discovered (which will show itself by causing the dye to work slow, & leaving a whitish appearance upon the goods,) dip a quantity of white yarn, which will extract the potash faster than the Indigo, & soon bring it, to an equilibrium.

# Consequences of Neglect. June 23rd 1848.

A request, from the East Family, opened another field for experiment. Through inexperience, and change of dyers, the strength of the dye was too much exhausted, (especially of potash which is an essential preservitive) to endure the heat of summer without falling into a state of decomposition, which terminated in a proper taint, insomuch that it became an attraction to flies, & a deposit for magots! This state was greatly increased thro' neglect of often stirring the dye well together, as well as by its being too weak, as it inclines, when fermentation ceases, to seperate, & in warm wether should frequently be thoroughly stirred.

Here again was a new case, accompanied with gloomy prospects, as the scent was almost insupportable, but not being willing to loose so good a subject for experiment, we commenced cleansing it by scalding, and adding small quantities of Saleratus as long as it would throw up an offensive skum. When well clarafied, let it cool down, & set it up as usual, feeding it at intervals with stimulants, lime water &c. and the sixth day, to our surprise, it began to work, and ended its days in perfect subjection.

# Miscellanious Remarks.

Dyes, sometimes, will appear to gender diseases entirely unaccounted for, and seem for a season to baffle all medical skill. Such was the case at Hancock West Family, July 1851. The dyer was one of long experience and eminent faculties, notwithstanding the dye remained obstinate, and all treatment to no effect. Being invited to assist, we dipped the dye as clear from the dreggs as possible and commenced boiling and cleansing with Saleratus. This, again was a different scene; for no vestage of blue skum could be raised, and the liquor appeared thick and of a clayish hue. I carried with me some dreggs from our Dye, which when cool enough I put into this liquor, together with Madder, Beer &c hoping to start fermentation; but to no effect! What could be the cause, was the question; to this, no one could answer; unless an enemy had secretly put in grease, Vitriol, soap, or something extremely offensive; of this there was no proof. Again we made another beer, steeped therein some more madder, procured some more dreggs from another dye, and once more tried to rouse the dead to life; which was accomplished in about 24 hours. It survived, and worked well, untill the Indigo was entirely extracted.

* * *

# A Dye, not properly Proportioned.

April 25th 1853.

The Church at Hancock had set up a new dye, but refused to work. Firstly make a beer of bran, Woad & Hops, also steep some Madder in a portion of the beer, a small portion of Indigo, about 1 lb of potash. Add these to the dye, stirring them well together. Also added, in small quantities more potash, with a little lime water, as this appeared to be the greatest cause of the difficulty.

Should a dye in this state be strengthened too fast it will prevent fermentation, consequently produce as great an error, as when too weak.

In 24 hours, the dye commenced working, but appeared to lack madder. Steeped 2/4 lb in wheat bran water, and added it at intervals of 2 hours, stirring it powerfully; which is a great assistant to fermentation. Continued thus 24 hours more and it was ready for use. Assisted in dipping 60 runs of Cotton Yarn, to the satisfaction of all concerned. When I close the dye for a season, I put in a little potash lye, but no other ingredient.

Should the foregoing sketches be a benefit, or interest to the reader in after years, it will fulfill the design of the Writer.

AC

## Directions for cleaning Blue Yarn from the Dye.

After the yarn be well dried from the dye, it should be packed closely from the air, and remain thus 2 or 3 months Then in a loose manner be placed in water nearly boiling hot, and remain about 3/4 an hour; then drain the water carefully off and repeat the same, letting it stand untill you can wring it from this water; dry in the shade.

Note. For deep blue, make a weak brine of the first scalding water, then proceed as above.

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## For Worsted Yarn

Air the yarn well from the dye, but not dry it. Then place it loosely in scalding water, (or nearly so) let it stand a few minutes, then rinse clean in 2 warm waters. If you wish it very free from crocking, run it through a weak suds, rinse and dry in the sun.

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## For Wool

When dark enough, air it a few moments, then place it in hot water let it stand a few minutes, rinse in cold water and dry in the sun. Wring the wool from the first hot water, and renew the same for the next batch, & thus proceed thro' the day, which liquor I add to the Dye at evening.

## Receipt for a Drug Dye.

Take the dregs from the Dye, put them in a cask, and add the rinsings of blue Wool, or cold water. Then add 3 or 4 lbs of lime & coperas, according to the quantity of dregs. Stir the same once or twice in a day, and in a few days it will be fit for use.

Add lime & Coperas, & manage like a cold Dye.

(Watervliet.)

## For Washing Wool.

To 6 pails of water, 3 of sig, and half a teacup full of pearlash. If this does not cleanse well, add a little soap. Have the liquor cool enough to put your hands in occaſsionally. For colouring blue, paſs the wool from this liquor, thro a weak Soda Suds, working it well with the hands, from thence to the rinser; then thro' a water nearly scalding hot; dried & it is ready for the Dye. For Grey cloth, I prefer putting the wool into the dye dry, as it prevents weakening the dye.

N.B. A permanent blue cannot be obtained upon wool, unleſs it is perfectly cleansed from grease.

## Royal Blue Spirit for Wool.

One pint of Muriatic Acid, 2 oz Salt Peter. Put them into a quart mug, set the mug in a kettle of boiling water, over a fire, and boil the same untill the acid ceases foaming, which will require 2 hours or more, stir it once in 10 minutes.

## For Colouring Blue on Wool without Indigo.

### No 1. Pale Blue.

To 1 lb of wool, take 2 oz Prussiate of Potash, ½ a gill of royal Blue Spirit, put these in 1 gallon of water, (for wool (if yarn, it takes more water) Enter the goods at 140 degrees heat; bring it to a boil in ½ an hour.

Take out the wool & add the following Acid. To 1 pint of cold water add 1 gill of Oil of Viteral, add this to the Dye, and stir it well, put in the wool and boil ½ an hour, take out the wool and place it in the following Liquor.

To 3 gallons of water, add 1 gill of muriatic Acid, let it stand 2/4 an hour, rinse in cold water & dry in the shade.

N.B. In all Dyes of this kind, the viteral should never be put into the Dye, without first putting it into cold water.

# No 2 Blue.

To 1 lb of Wool, 3 oz Pruſsiate of Potash, 1 1/2 gills Royal Blue Spirit, enter the goods at 140 degrees. 1 gallon of water to a lb of goods. Bring to a boil in half an hour, take out your yarn and add 1 1/2 gills of oil of Viteral, by putting the viteral into 1 quart of cold water, previous to putting it into the Dye. Boil this 2 hours;— Place from this in the Muriatic water as above. Rinse in cold water & dry in the shade.

# The Deepest kind, or No. 3. Blue.

To 1 lb 10 oz of Wool, or yarn, 6 oz Pruſsiate of Potash. To 6 gallons of water, add 1 gill of blue Spirit. Heat to 150 degrees, enter the goods, and in half an hour, bring it to a boiling heat. Then take out the yarn and another gill of Spirit, and 1 gill of Muriatic Acid. Boil the same 1 hour, take out the yarn again, and add 1 gill of Oil of Viteral, boil another hour; take out, place as above stated in muriatic water, rinse clean in cold water & dry in the shade.

## For Staining Skins Blue.

Boil Elder Berries; and with the liquor, brush over the skins, and wring them, then boil the berries in alum water and wet them twice over.

## True Purple.

Dye Madder red, then put the goods in the working blue Vat; this will not fade.

## How to test the Strength of Lime.

Slack 1lb of lime in 6 Quarts of water; if good, the Hydrometer will stand at No 1.

# Instructions, Written by Request,

To a Sister at Groveland. (I copy it, for the benifit of others)

Sister Eliza;

Your request concerning blue Dying could be readily answered had I the knowledge of the present state of your Dye, as the art of permanent dying, consists in the perfect correspondence of the ingredients used. Consequently if there should be too large a quantity of Indigo used to correspond with the Madder & Potash, the colour would not be permanent, on the other hand, if too free use be made of potash & lime, the colour will be dull, & the goods, (especially worsted) will be liable to injury. Some Dyers prefer using their ingredients in a crude state. This manner we don't practice, considdering it not only unfrugal, but having tendency to thicken the Dye, & cause much labor in extracting the Indigo from the dreggs. Potash, as you know, contains a quantity of dirt & ashes, which is undiſsolvable, consequently is continually rising & lodging upon whatever you are colouring & not unfrequently injures the strength of Worsted yarn.

Also relative to Madder, the colouring quality it contains, can be easily extracted by water or wheat bran tea (neceſsarily used in dyeing) thus saving the Indigo, which, at every additi must colour the useleſs dreggs of the Madder.

# Borrowed Reflections.

Why should Zions children stand idle since God has chosen them to plant & water in the gospel field, & grow up a harvest for the Lord, if we will but dress the soil, prune the tender vines, water the earing corn, God will give the increase.

Are conditions unfavorable? Let us create better ones, & by persevering in faithfulness grow up strength & courage in Zion. A voice from the harvest fields in Zion, pouring forth from the inspired souls of the faithful followers of the Lamb of God, and towering above all the storms of passion & worldliness answers,— Yea, God helping us, We can & we will grow up a kingdom of Heaven upon earth.

Thus, we have no use or disposition for discouragements, and no time to attend to them; no use for irresolutions, as they only lumber our barks, without adding any strength to our sails. Such a resolution is the harbinger of success.

"Let us then be up & doing — With a heart for every fate,
Still achieving, still pursuing, Learn to labor & to wait."

Amidst all difficulties to press on; This little motto is full of inspiration, tho brief, it contains the successful germ of prosperity, evident to those who plant & nurse it with resolution. It should be the motto of old and young, fortunate and unfortunate so called. If fortune has played the false to day, do thou play benefactor to thyself tomorrow. If those whom thou hast trusted have betrayed thee, do not be discouraged, do not idly weep, but press on, find others, or, what is better, learn to live within thyself. — If thy affections have been poured out like water in the desert, do not sit down & ~~weep~~ perish of thirst, but press on, a beautiful Oasis is before thee, reach it if thou wilt." —

Why is there a spirit in human nature so opposed to the lovely & dignified discipline of the gospel school? —

Why so few souls, tossing upon the cheerless billows of passion & sin, and reaping sorrow from every wave, are not willing to steer their barks to the harbor of peace, and toil in the blessed fields of gospel righteousness, knowing the harvest thereof will be the love & goodness of God.

— Obedience to a truth or principle, conforms one to, and, of course acquaints one with the elements of that truth & principle, and of course recognizes the depth of its wisdom & divinity, and can reveal it.

To truly obey a principle, is to fathom its depths that are unsearchable by the mere theorist. An obedient soul may lack capacity of expression to declare the truths it feels, & knows; but, one might as well attempt to blow out the light of the sun at noon day, as to put out the light of God that guides & cherishes such souls. Subjection to good, wherever manifest, is true dignity; is it not?

## Copy of a Letter to Harriet Shepherd, North Union, 1854.

Beloved Sister Harriet,

Many thanks for the notice of love, songs &c. rec'd from your hand by our beloved Ministry; in return it would be satisfying, to sing, or say something to comfort, strengthen & increase the bonds of gospel affection, (the spark of natural, being so small, & far back, little labor will be required to shun it) and say that the good faith & resolute firmness in crossbearing manifest in your interesting letter, gave us much satisfaction, & we need only say; "persevere, we are your companions, determined on victory over the elements of earth, thankful, as expressed by your pen, for the offer of salvation in early years, & to turn therefrom would not only be a violation of faith, but a yielding to the calls of carnal reasoning, rather than the dictates of an elevated mind or enlightened conscience.

Moral dignity, when allowed to reflect, would turn with disgust from the pleasures of sense, choosing at once, & rejoicing in the devotion of the noblest faculties to God & his service, preparing for the soul a robe of purity, that finally, thro' obedience to gospel duty, will cause it to rise into its original state of innocen rejecting with pleasure the calls of carnal reasoning, & enter rejoicing the beautiful & extensive field of soul refinement, wherein is realized from day to day, increasing light, wisdom & comprehension of the requirements of God to his Creation, while so

-journing in Earthly spheres.

Your faith concerning spiritual gifts (so firmly expreſsed) corresponds with mine, daily increased by practically cultivating the same, both by inward reflection, & observation of causes & effects, as I journey mid varigated influences, striving to gather naught into the important store-house, save the genuine fruits of self denial & the croſs. How thankful should we be for our favored call, from a world of sin & confusion, into the peaceful fold of Christ, tho' differently located, yet enjoying the same gospel privileges faith & interest.

Local spheres claim their influence, but hills nor valleys cannot prevent the union of kindred souls; and when selfish & personal interest is discovered relaxing & wending its way thro' the croſs into the noble stream of general good; we can say in truth, "Verily a resurrection to an element not of Earth."

Again, let us reflect, that, as the gradual rising of the morning sun dispel the shades of night, even so, doth cheerful obedience to the croſs, brighten the path of the diligent traveller. Tho' oft our cups seem embittered with tribulations, let us cheerfully drink, knowing the fruits thereof, discover themselves among the strongest bonds of gospel union, causing the souls of kindred spirits to blend as drops of water which cannot be separated. Let us hail it with understanding hearts, as the harbinger of prosperity, & showers of rain upon thirsty plants.

Farewell dear Sister, may the blessings of heaven be yours and the Mantle of Wisdom clothe us as a garment while we sojourn in time, is the fervent prayer of your Sister

Abigail.

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## A Birth Day Notice, Written to a Young Friend, on the cover of a Box

Be firm, be constant; cultivate a relish for reflection, which if wisely directed, will establish principles, noble, generous & virtuous, causing the inward emotions of the heart to be loyal to its own fidelity. Thus, an inward mirror, (which should be the one mostly noticed) will reflect upon the Soul, graces, clothed with approbation, not shame, bitterness and remorse. Remember this, and in the hour of trial, when you open this little Box, enclose therein a promise, "Never to betray self-"confidence, nor wound the same in a Friend." By so doing, you will ever find the flowers of Meekness & Humility, encircling the paths of Youth, & the Laurels of Purity & Innocence, entwining your riper years. Thus will advantage be crowned with honor; while a approbating conscience smoothes the roughest waves. Experience is a wise teacher, & the reproof of a Friend is the essence of true interest. Nothing overcomes passion more effectually than a moment of perfect silince, which will give place for reflection. Modesty is a beautiful flower, ever adorned with the vine of Chastity; cultivate & cherish it, and you will find it, both the presage & ornament of rising merit. One thing is certain, that "Quick resentments, wound sensitive minds;" thus, due reflection is requisite in all cases. When you look at this enclosure, consider the object, & secure its value, in a safer treasure than a wood Box.

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## Reflection.

How truely endearing & soul uniting, is that true fidelity, which is the very being of Mothers Children.

As the fragrance of an opening flower, changeth not its odour by polluted air, nor shrinks its tender leaves from a neighbouring thorn; even so doth kindred souls toil on, bravely meeting the current of reaction in all its forms, shedding life and energy, mid gloomy surroundings, seeming to comprehend the clashing of Earthly elements, as bursting bubbles, compared with the silent reflection— "We live for God, not ourselves, to do His will is pleasure." Tribulation, as expressed by our blessed Mother, will ever be the portion of her true children, even the word, speaks peace to the devoted soul, who has realized its effects, mingled with the consolation, derived from the Society of kindred spirits, who in such seasons

-are ever ready to extend a helping hand, thus welding more firmly the chain of gospel union & planting still deeper, the Vine that never dies.

Again, the reflection, that, this language, this soul uniting bond, when communicated by word, pen, look or feeling, can only be realized but by, & thro' the one medium "a pure Heart"— O! that more, yea many more, could know, & feel, this most worthy of heaven blessings. Hills & vallies may seperate the accents of vocal sounds, but not the mingling of kindred spirits. O! the value of a feeling pure soul. In hours of tribulation & adversity, they are prized, in prosperity, joy and tranquility, loved.

Again how blessed, the privilege of gospel friends, how soul uniting, to mingle sentiments of vital feeling graced with musical airs, which like the electrical fire, reaches the life, the soul, however, or wherever located

Thus the joys of the true Millenium are realized by a few, who are stars of purity, mid the dark shades of Antichrist, & will continue to illumine the Earth, and burst the prisons of slavery. Glorious cause, why, O! why the remnant so small in an enterprize so dignified, so noble, so congenial to the aspirations of a reflective soul!

Would not the united energies of God's people, hasten those *Angels of Light*, to sound more fervently the glorious truths of freedom throughout each land & clime?

Shall Zion say, like the indolent & foolish, "Take thy rest"?

How *long* must the Eagle of Liberty sit with folded wings, restless as the Dove in her cage of iron, hearing the painful whisperings of weakness, despondency and waiting for the dissembler to pass by, whose breath is idleness, singing the sirene song of *ease*, "That the Earth is not yet prepared &c."

Unto whom, are the prison keys entrusted? Upon whom has the power of freedom rested? Who, among the living does not feel in their *very bones*, the thrilling charge, the vivid inspiration "*Thrust in thy sickle*"? And, who but *clean* hands & pure hearts can accomplish this work?

Take heed, that thy reflections are kept, cool, and well tinned with Wisdom; lest they boil too fast, or over.

(*Good consideration*)

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Am I inclined to enthusiastic? I *hope* not, but better a little *tinge* of this, than a state of *indifference*. Out, of the abundance of the heart the pen *will* write & the tongue move — Let one do *something*, if a part be wrong.

Eulogy is *sickening* — To bear it, draws upon the deepest fountains of Charity which allows *no* toleration, but saith, "bear *all* things" — With those possessing an unusual share of this important *gift*, may this weakness of the human heart, find a home or it must be *friendless*. It will help to fill the cup of mortification, which tho' hard to be thankful for, has its benefits. It is a *flower* without *perfume*.

# Copy of a Letter to Eldress Lydia Dole, of Groveland July 1861.

Beloved Eldress Lydia;

We acknowledge the occasion just, to you and your fellow laborours, that your friends at the 2d Order, had either ceased to feel, or their gospel love & interest wandered into that most to be dreaded state, ~~of~~ cold indifference & selfishness.

God forbid that the children of one Parentage should ever find themselves approaching this region, or make use of the many flimsy apologies to cover delinquincy.

In the present case, we cannot acknowledge even a like temptation, if allusions, prayeres & continued calls in public & private for the advancement & prosperity of your little branch, may speak in our favor. This dear Friends has been our pleasure, to mingle our strongest efforts with those before us, for your relief & comfort, feeling that we share with them the deprivation of strength sacrificed from our most important Posts in your behalf.

In this we are labouring as in other crosses to be cheerful and as the silent droppings of a deep fountain however small, or the existence of the least rivulets at first when concentrated in the Ocean, even so, may we be considered.

The good Ministry & Elders of the 1st Order have allowed us to share with them in the love & information contained in your manuscripts, which has engaged our united feelings in your welfare, & caused a renewal of that bond of gospel friendship which is stronger than death. How tender this lovely vine, so frequently revived by the morning dews, that constantly glisten in the hearts of kindred spirits. Those who know but the one fount, the one source of Eternal union, a heavenly communion, not earthly, tho' privileged to mortals yet possessing earthly tenements. x

How accessable are such souls, & how pleasant the reflection, that this realtionship, this language of the spirit, when communicated by word, pen, look or feeling, can only be realized but by & thro' the one medium, a pure heart. To this I feel a responce, ~~coming~~ from each ~~the~~ living soul, as the flash of the vivid lightning, uncontrolled by mortal hand or power!

O this field! how noble! the field of benevolence, of general interest for the whole household of faith however, or wherever located. Even to look therein arouses to action the brightest energies, the strongest powers of a dignified & devoted mind.

How is our worthy & well tried friend Peter sailing in those distant seas? His *spirit* however, is at times very near us, even in our midst, & unless he has greatly changed from his wonted sensibilities, must realize the hearty welcomes, the garments of *cheer*, peace & prosperity that is spread over & about him, with ardent & liberal hands. May God bless him, & his labors, now & forevermore. What can I say that will now most edify & comfort his care worn & anxious spirit? Methinks he quickly says; "Tell me about the Day Star of gospel life & liberty"!

Verily good Brother this is just what I would want to do. Our Church Meetings since you left us, have been fraught with a good degree of zeal, strength and united efforts to cultivate courage & perseverence in the young, (who have not yet proved how *good* the way is) accompanied with an ardent & constant testimony against the *root*, which, as you know, if not often noticed by the brave warrior & valient soldier, will constantly send forth evil branches & noxious weeds, that will destroy the tender plants. This, and a renewal of the good old Orthodox faith & practices, both in the temporal & spiritual is "incessantly sounded in our ears, & blessed are those who hearken. The well known Banner, ~~in~~ which you have

you have so valiently fought
~~our glorious~~ Victory or death;" yet waves triumphant ~~[illegible]~~ in our midst, & tho' the hypocrite & evil worker, strive hard to maintain a position in our camps, you know the gospel fire will readily discover such garments, as they will smell scorchy.

Doubtless you are engaged in the same work, for often do we feel your spirits mingle with ours, thro' the variegated scenes of our earthly pilgrimage. Yea we do indeed feel you dear friends, if not the tangible earthly part, we know you are often in our midst. It is feeling, O! the value of a feeling pure soul! how I long to see the whole world enjoying with us the joys of this glorious privilege, redemption from the bondage of sin. +

Does not the silent ear of reflection, witness the cries of the enslaved, bound in prisons of darkness, groaning beneath the curse, from which the pinions of truth have set us free? Do we not view by faith many a sin sick soul, whose breath is continual prayer to heaven, that God would establish a kingdom on Earth, whose light should declare His Image, & their works bear witness of his power;

Should not Zion, who knoweth her God, & knoweth His power accessable, glorify their calling by bowing in one universal prayer, that his spirit would visit the secret chambers of darkness, & show them the abode of his brightness.

# Copy of a Letter to Eldress Polly A Smith of Groveland.

## July 1861.

Beloved Eldress Polly Ann;

The interesting manuscript penned by your hand in the fall of 67, was duly received, and its contents appreciated, by a sisterly heart, altho' the hand has been delinquent in returns: Pardon my fault, dear Sister, I will do better in future.

I need not say (only as a confirmation,) that you and your little flock have been & often are memorized by us in our prayers, meetings, & daily walks; we know your spiritual sensibilities bear witness of this truth, tho' the bark at times has been seen stemming an overwhelming current, & the colours presenting a half mast view, yet, did we behold a few faithful mariners, braving the billows, however high, whom we knew would never yield the contest.

Your remark, that "the gospel was your only interest & treasure," has been verified by works, leaving no room for future doubts, therefore dismiss the buffetter, (if such a being has ever called upon you) and hearken only, to the silent whispers of congenial spirits of comfort & consolation, whether in the body or out, no matter.

How great the blessings of this relationship, realized only but by, & thro' the one medium, A pure heart; kindred spirits bound together in bonds of purity & innocence, devoted, soul & body for each others prosperity.

When reflection rests upon this plain, other sensations & queries, crowd upon the mind, thus:— Are there not thousands now sipping the dregs of their filthy pottage, who would grasp the wholesome cup, & even wrest it from our lips?

When will Zion shed her light as a brilliant beacon in a lonely desert? Why the frequent remark, or harbor the tho't that the "time has not come"— when silent reflection witnesseth the moanings of wounded innocence, murdered chastity and the sweeping grasp of the cruel seducer!

Do not judge me enthusiastic, may be I am somewhat, but this unwelcome chorus, to the sirene song of ease, "Wait the Lords time &c" so long been sounding thro' the courts of Zion, quieting her inhabitants upon their beds of slumber & justification, not remembering the words of our Savior, "Compel them to come in that my house may filled"— Also that of our blessed Mother." Tell them to come, for the Lord hath need of them &c"— Should not these truths nerve us to like efforts? Truely the power in Zion hath not failed, nor the arm of divine strength weakened that it cannot save. Then where is the fault that our garners ~~are~~ emty, our houses not filled, & the sound of liberty not breaking the prison doors of the oppressed, & letting the captives free! Perhaps the present scourge now in opperation thro' the Land, will force the remnant to seek their God; if so, may Zion stretch forth her scepter, even the scepter of love, which casteth out fear, bearing the inscription, "This is the way walk ye in it." We all know that God hates idleness, because of his word to his chosen in every age, "Come up to the help of the Lord against the mighty" &c. He does not say wait untill I am ready, but "now is the acceptable time, up and doing, thrust in thy sickle for the harvest is ripe &c" Where is the living soul in Zion, called in this noble & glorious cause, that is willing to see her dwellings vacated, & her lands laying waste because, as is the saying "no one is willing to pay the debt"! Shall we cry the burden of the Lord; we have none to till our soil, to feed our flocks & herds! Shall the keepers of the house tremble with fear, the strong bow themselves, & the grinders cease because they are few? Pardon my freedom dear Sister, I know not why my pen has entered this field, unless thither guided by a response from thy own fountain of benevolence welled up and overflowing with like reflections; If so, ~~[illegible]~~ we will enjoy at heart, a cup of sympathy & a united prayer to this end

How is Br Chancy stepping to the sound of duty in that pleasant land? far easier we presume for cultivation, as it regards the temporal soil, this is a blessing when sanctified by the devoted & industrious, not being an unwelcome location to the young & enterprizing. May the work of his heart & hands be blest, is our united prayer

Receive from this line dear Brother our love & blessing Zeal & fortitude to press ahead with you, with untiring exertions, believing your course is with us, onward and upward to the perfect day.

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## Copy of a Letter to the N L Ministry,

While at Alfred Maine July 16th 1861

Beloved Ministry.

Tho' far, far distant in body, your spirits are often before us, as beacons in dark places, comforters in sorrow and confiding Pilots mid the dangers of this confused Earth.

We have no important News Items to communicate, but are pleased to inform you that Sr Hannah A— is slowly recovering, or at least the prospects are more favorable than when you left us.

To commune with you dearest Friends, even thro' this dium is consoling, knowing thereby, that altho' much and many things of more importance, demand the immediate life & attention of your care-worn souls, yet a moments concentration to your little ones at N.L. No. 2nd will in reality renew those bonds of Paternal interest, thro' which is sustained the vitality, peace & prosperity of true offspring.

And that we are striving to be duteful children, we do affirm without boasting; yet, deserving but little more credit on our part than is due to those comfortably seated in a good Tow Boat strong cable, with plenty propelling power ahead, mingled with timely warnings to — Look Out.! —

And so we will, beloved Eldress Betsey, for well, do we remember that maternal look of love, concern & interest, as the friendly caution dropped from your lips. Also the many thrilling words of instruction, counsel & encouragement, thro' the ministrations of our good Elder Daniel, Brother & Sister, clothed with feeling, which alone gushes from the deepest fountains of love, interest & anxiety. Yea, dear Friends, how oft thro' the mediums of word, work & reflection, have we memorized the ardency of spirit, manifest in your last ministration to us; also the intense feeling, (tho' silent) which prevaded our whole meeting.

The recollection thereof is still vivid in our minds, as it was there impressed upon the inmost recesses of our hearts, like Apples of gold in pictures of silver. Especially the kind invitation," — to devote a few moments each day in prayer for the prosperity of Zion that the genuine faith, practices & principles of the gospel be maintaine in their original purity &c. &c.

How welcome a call of this kind, to the living & devoted whose only interest, centers in glorifying God thro' the order of his appointment; thus keeping in opperation the golden pipes, thro' which is inhaled the unadulterated wine, direct from the Fountain.

Methinks you say, "Enough upon the past, how goes the present?- Yea verily, beloved Ministry, this is a pleasant duty to spirits thus near & easy to be entreated; for we often feel you in our midst, & know we are held in remembrance, as our needs require. A continuence of the same we earnestly crave, as dependent children whose only hope for prosperity centers in obedience.

Firstly, receive our united thanks for the precious interview in our last saturday evening meeting-- This is true dearest Friends, tho' perhaps unconscious, were those weary burdened minds, racked with care anxiety, & important decisions

Yet, truely did the well known devoted spirits, fledged with gospel life, rise upon their pinions of liberty; leave for a time their wonted moorings, to mingle with kindred friends, even upon our hills, did they rest, mid the worshipful ranks of their little flock, who with one accord crowned them with the best in their possession. We had indeed, a good time. Our meeting was unusually full, & while singing the Hymn entitled *Ardent Desires*, the writer realized your presence, manifest in power, strength & energy, especially when singing the verse—" souls must awake from sleep &c"—tho' not ~~a~~ tangable touch—it *was* a spirit reality not to be doubted.

We grasped your *hearts*, no matter about hands, (but kept silent). The singers seemed unconsciously inspired to sing about holy messengers bearing love, giving & receiving blessing from Mother's children, untill the atmosphere became so well charged, that the most cool, began to warm up. We then tho't best to explain the matters, feeling unusually disposed to *take in*, *speak* or *act* for this class of spirits, as they seemed to inspire more than one with the same thing. Elder Bt. then said "he was *just going* to *speak* of the same &c &c.

Next morning Sab. A.M. while in meeting,—Father James manifested himself, with a mission of Charity. by song & word, thro' 3 different individuals, seeming anxious to inspire all present, with an increasing degree, of this gift. Sr. Abigail Munson, aged 90 years, was evidently inspired with a message of blessing from Mother Ann, which was feelingly communicated; *all* rendering our meeting unusually solemn & impressive. Many tears flowed, terminating in united prayer

P.M. — attend meeting at home, in consequence of rain. Called upon the young, for an engagement against advantagious foes, those particularly attentive in the season of haying & harvest when meetings are omitted.

Found the general influence ready to fortify those Forts, by exposure of the enemies' attaks, — renewed resolutions to more watchfulness, combined with a united covenant to devote those few moments of prayer especially for protection & the promotion of peace with eachother.

On informing them that we contemplated writing to the good Ministry if any, or all had some good thing to offer, it would be acceptable. A bundle was soon gathered up & cast into the treasury, consisting of cross-bearing love, blessing, courage, obedience, perseverance, and firm resolutions to support the *Union*, henceforth & forev

If in your Wisdom, may Br Philemon share in this treasure, for we do in reality desire his prosperity comfort, and fervently pray, that the blessing & Wisdom of God may crown his labors, while toiling in that part of the Vineyard. Tell him, "*we too*, are determined to press ahead, however high the contending billows, meet patiently the eliments of reaction in all its forms & never retreat from the battle feild, without bearing the flag of Victory

Hope the Vines of Lebanon, have found congenial soil in that land, & yielding their fruits in abundance.

For temporal blessings, we have abundant cause of gratitude. Frequent & reviving showers, (mostly nights) accompanied with warm days, as if purposely calculated for the benefit of the vegitable kingdom. Our strawberry vines have already yielded 54 bush.— Br Horrace thinks the amount will overrun 60— The Deacons rec.d an order for a large amount of Rose water. The fragrant flower,— as if conscious of her needs, blossomed spontaniously. 300 lbs have already been secured.

The corn fields, grow, as if obligated to redeem their days of tardy coolness, & thus we may say of all vegitation.

The poor Fruit Trees! all, of every kind must bewail _their_ condition; but _we_ say of them—"Thankful for the abundant crop of last season, hope they are not injured for the future

Now dear Eldress Betsy & Sister, I fear your patience is wearied with my lengthy _yarn_;—Hard to stop eating while the relish is good, but it must be done in this case, not however, without returning my thanks for the last feast of good things enjoyed at your shop N.E.— —Ah! those consoling words, confiding & Motherly counsels, I have shared prudently;— They have been my support in trying hours,— the memory is yet fresh, but do replenish the same, by the first fledged messenger.

I know I am childish, but thank God for my Parentage. Farewell in bonds of obedient love, is the united voice of your little ones here, one & all.

May heaven bless & protect you from the dangers of this confused world, untill you return to our harbor, is our most fervent prayer.

Ministry— Abigail—

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Copy of a Letter to Elder Sister Marsha Byington of Hancock July 1861.

Beloved Elder Sister,

I take pleasure in tendering to you this small token of kindness, considdering it, however a mere trifle in the ballance, compared with the many favors, manifest in word & deed, which myself and others, have received from your generous hand.

They have not fallen to the ground unnoticed, neither have those bright examples of genuine gospel principle so worthy of patronizing in yourself, the venerable Eld. Br. and the ~~strict~~ adhereance to the same in a good degree throughout your Family, passed from my memory unheeded.

I love with all my soul, the blessed gospel of Mother, however or wherever manifest, & when I see those yet remaining with us, whose daily deportment evinces a living testimony of its saving & redeeming power, I feel, to such are due a debt of gratitude from the rising generation, & an obligation to build upon the same foundation, practice the same selfdenial, in order to become rightful heirs to the confidence reposed in them while in time, & a just inheritance to the reward hereafter.

The memory of such souls is ever precious in our reflection, themes of grateful recollections while in time and when they pass from our mortal view, their way marks of righteousness brighten more & more in the eyes of their dutiful children, testifying that, altho' they have borne the burden in the heat of the day, they have toiled unflinchingly in the field of action, both Spiritually & temporally, met bravely the tide of re-action in all its forms, however mortifying & wisely performed the duties of devoted Pilots, mid the dangerous billows of our heavenly journey.

Among this class of faithful labourers, we must justly ennumber the Leaders of your little Family, together with the worthy Ancients, who have stood firm &

faithful with you, in the hour of trial;— *All*, all such require not the Earthly Laurels of renown, to spread their fame from pole to pole, for their works praise them in the gates of the New Jerusalem, whose noble walls of strength & power, their own hands have builded

And to those young, & evidently rightful heirs, now called to stand by your side, as successors in the heavy responsibility resting upon mediators in the House of God, together with their faithful companions we would say— "Bless & strengthen the hands, & comfort the declining years of those faithful pillars, who have lead your way as Beacons of light in dark places; seal to yourselves the Banner, the *glorious* *Banner* of *Liberty*, under which they have so valiently fought, & are now honorably leaving the field, bearing away the *flag* of victory in triumph over evil"

I do not write thus, dear Friends, thinking to preach, or advance anything new, but merely to strengthen & encourage that degree, of good genuine faith, which I was personally privileged to realize practically proved by works, midst the daily walks of your little Family.—

With you I will ever be found, gathering and securing the precious graces of the gospel, knowing thereby I shall share the blessing of the aged, & the confidence of the young.

Thus let us toil on, have no disposition for discouragements, and no time to attend to them; no use for irresolutions, as they only lumber our barks, without strengthening our sails.

Amidst all difficulties, to *press on* — &c — This motto, tho' brief, is full of inspiration, containing the very germ of prosperity.

Eldr Sr Marsha B. (ac)

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## Copy of Letter to the Mt Lebanon Ministry While at Watervliet Novr 5th 1861.

Dearly Beloved Ministry;

How comforting the reflection, to us needy children, that while *other* sheep claim your present attention, *we too*, feel your Parental spirits hovering over us in *mercy*, *charity* & *love*; yea, & how forcibly we feel the hand of perseverance, waving with courage, beckoning the *strong* & lifting the weak with untiring interest, when your outward location is far from us.

We *feel* it, dearest Friends, we know it, & most earnestly pray that the strength & endurance of Almighty Power may be mindful of you, thro' your day & time. We also know your anxiety-concerning our little number, does not, decrease, thro' increasing burdens in other parts of the Vineyard, which we know at the present time are uncommonly heavy. Yet, we are aware that however high or rough the billows, that duty is the Ship in which you sail, and execution the Pilot.

Firstly we acknowledge the reception of a beautiful & instructive letter, by the hand of Br George, well timed & suited to our present needs, verily meat in due season to hungry children. We realized in its contents the very breathings of your united & anxious souls, for our life & prosperity in the gospel, increasing (if possible) our confidence expressed in the lines above, as they were previously written to its reception. How quickly do such proofs of spirit correspondence, silence the selfish whisperings, which too frequently conceal themselves mid the numerous groups of needy children, each one claiming the comprehension of their own needs as first in attention.

Our faith is also increasing in prayer, not only to a far off Deity in some distant sphere, but to those Anointed Agents, whose accessable powers of friendly & Parental aid, resteth not, but like faithful Vigils, guardeth the whole heritage, knowing no abiding plac

Again how consoling, to know that our intercessions are heard; to find the messenger of Wisdom, warning, comfort & instruction at our doors, clad in robes of concern, lest the Watchmen weary at their posts & the brave shrink from the field of action.. How frail every medium of expression, to a grateful soul, for this relationship, wherein is enjoyed those gospel privileges unknown to the impure. We can only say, Receive dearest Friends, our hearty & united thanks mingled with a comprehension of its vitality, as flowing from the deep, deep fountains of Paternal interest, which in Charity, fervency & selfsacrifice, knows no comparison. As the poor Being, when deprived of natural sight, resorts to, & relys upon, the influence of feeling for direction, even so may we dependent children, claim this privilege in your absence, feeling the need of a continual nerving, inspiriting and hastening to duty, from the fountain of strength & wisdom.

Our struggles are, & shall continue to be, onward & upward, never feeling more courage & confidence in Zion's God, than at the present, altho' the tide of evil is strong, & its billows high, requiring ardent exertions; we know in the gospel, dwells the conqueror! obedience to its principles, places in the devoted heart, the power of victory over the strongest enemy if they will only work, & this we are resolved to do.

The gift of union is evidently increasing in our midst the one fountain, to which you have so often called us, we see surrounded with increasing love, by aged, middle aged & young, the former, knowing best the sweetness of then waters, kindly invite the young to come & partake with them, to view the path of self denial and obedience with pleasure, feeling that upon them, must soon rest the responsibility of supporting in its purity this most noble cause, ever committed to mortals.

As I write, Sr. Joanna enters the room, filled with the spirit of Parental interest, fully comprehending the present position & relationship, existing in the spiritual order of the one gospel membership. I pause & mingle tears of gratitude, with her, as she thus breathes forth the language of her soul.—" What child was ever known
" to love its Parent, without first receiving a kindness
" from them? And how is this most tender relation
" to be properly nourished & kept alive, in its true order?
" Surely we should not push a helpless child of our own
" flesh & blood into the water, or try to destroy them? And
" is it any more justifiable to say, or do something to
" agitate the elements of evil passions in youth and
" childhood, which course would sink their souls still lower?
" Or should we stretch forth our spiritual hands, entreating
" with Parental kindness, to come *away* from the enemies

" grasp, & seek a refuge beneath our protecting influence?
" May our tongues when moved in reproof, shed forth
" the oil of Wisdom, Charity, Patience & convicting power,
" that each spark of faith however small, may live, grow
" and bring us all, both old & young, to the one fountain,
" that we may wash together.

These sentiments were so much to the point of duty, & in unison with the gift we are laboring to support, I copy them for your comfort, justly adding thereto, the corresponding testimony of many more of our little number. We beg your prayers dear Parents, that this spirit may become universal among us, it seeming like the spirit of eating the, bread of the labouring man, which is sweet. My soul melts in gratitude for my call, mid pure surroundings of kindred spirits, while a promise gushes from its fountain, "I will work, yea work more & more fervently, in purifying my every tho't, word & action, that my example be a confirmation to the young of its reclaiming influence. Is not this the power, are not these the cords that must draw, & hold the tender feet, untill experience plants them? Verily we feel your response in word & work. Our present labor, is in the gift of repentance, feeling this to be much needed, especially for the young, hoping it may be accompanied with conviction, or their feet will slip in the hour of trial.

ac

Feby 3rd 1862.

## Short Word to Eldreſs Betsey & Sistr at Watervliet.

Dear Eldreſs Betsey & Sister Eliza Ann;

Far more desirable for us, had we the token of a Noah, or the faith of a Gideon, that we could lighten, rather than increase the already grievious yoke of our best friends, & silence, rather than yield to the unwelcome calls of duty, that at present unceasingly moves our spirits to action.

Would to God, that a burning coal from the Altar of truth & conviction, could penertate & consume, this morbid maſs of worldly combustables, so determined on captivating the young & drawing them back, back into sensual enjoyments, holding forthe that, "Morality combined with the calls of nature, would form a life justifiable in the sight of God, & need fear no other judgment!! — The destructive fangs of infidelity are also striving to grasp the inexperienced feet, thus converting the call, & will of God to his subjects, into a perfect congenial link to the desires of a carnal mind.

Under these circumstances, we sense deeply the importance of swift & energetic action, clothed & directed in wisdom lest a fruit so pleasant to the taste, (& yet so poisonous,) should go from hand to hand, with the congenial promise, "thou shalt *not* die.") But we *are* trying dearest Friends to do the best we can, if prayers, watchings & continued exertions be our testimony.

Receive our united thanks for the kind notice by the hand of Eldr Calvin, which was indeed fully appreciated by our anxious & sorrowing hearts, being fraught with so much interest, sympathy, & above *all* worth; that the scepter of confidence was not withheld from us in this trying hour. Our souls melt in gratitude while writing, earnestly craving a continuance of the same, knowing that prosperity alone depends upon our keeping a just relation to those mediators of strength & Wisdom, placed for our directors &c.

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## To the Ministry, while journeying East in 1859.

Dearest & best Friends the Ministry:

It is saturday evening, after meeting, but what of it? we are not sleepy, nor even weary, ~~being~~ feeling refreshed from the enjoyment of a good meeting for one thing, & the evident presence of your spirits with us, makes us feel like just what it is; "You *are* really *here*!" We realize your Parental influence overshadowing us as a cloud, while the voice of strength & courage is urging us onward to life & duty.

Your worthy manuscripts, were all duly received, & the spirit thereof fully appreciated, especially the last, which reached us this P.M. How eagerly was its contents devoured by an hungry souls, & how, we exclaim, could it have been so wisely directed, just at the right time, right matter, & right everything to meet our present needs!

The _1/2_ sheet also, which was read & _re_ read, each time seeming to clothe the soul more & more, with the intended garment of consolation, blessing & Parental love.

The sheet, so beautifully stored with needful instruction, was read at the commencement of our meeting which seemed like a new Beacon, to light our dangerous pathway.— We _are_ trying good Ministry to mind the waymarks, stamped thro' tribulation, self denial, & an onward, upward course. _These_ days, _try_ the _soul_, but find nothing therein that fetters, or cryeth the burden of the Lord. _Victory_ is engraven upon our Banner, and to suffer with _kindred_ souls, working out our redemption is all we can desire. Let me ever abide with the _living_ & _feeling_, tho' sorrow & suffering be one continued scene thro' time. Your many & fervent intercessions in our behalf, are realized, our spirits bow in gratitude for the same, & pray most earnestly, that it may clothe us as a garment, be a cloud of protection thro' the dangers of time, & a Lamp of Wisdom to the wandering.

Parental love, its force how great, By Wisdoms' hand controll
Govern'd by tenderness, how oft, Subdues the brave & bold:
Soothes the afflicted & relieves, The famish'd & oppress'd
Comforts the strong, supports the weak, And gives the weary rest.

Where is the language, or earthly form of expression, that can relieve the deep fountains of inward, emotions! The vibrations of soul & spirit, scorn the frail attempt!!

## To the Ministry, While at North Union on their return from K.y. U.V. &c July 1862

Beloved Ministry;

How welcome the vision, to behold your faces once more turned homewards, & your weary spirits still resting beneath ~~housed by~~ those protecting wings, which have thus far distinguished you as imperishable gems, mid the destructive elements of this confused Earth. You dearest Friends, with what concern & anxiety, have we unitedly bowed in supplication, that our God who has never forsaken His Heritage, would continue His protecting care, crown your labors with prosperity, [illegible] & [illegible] return you to our needs in safety. [illegible] are not unconfiding, but, as dependent children, gratefully acknowledge the past, firmly believing that, the same power will crown the future. The ever ready spirit messengers have often been summoned to our assistance, and if true to their trust, you have ere this been reassured, that we are not asleep, neither distrustful of the well proved reciprocation of our dearest friends & Parents. Altho' we deeply feel the loss of your aid, both in our public & private walks, yet we rejoice ~~that~~ in the reflection, that the faithful few in that part of the vineyard, are also being blest with a draught from the same fountain.

The sweetest cups, are rendered more pleasant, when many are shareing in the same feast; thus we strive to sip a few drops of joy, mid the rolling waves of anxiety, in which we prize, & hope soon to again feel your hands of strength & wisdom at our helm steering us thro' the rugged waters. Our Church meetings are timed with a good degree of freedom, gospel testimony, & truly enriched with an unusual ministration of union, which you know is that peaceful & endearing bond, by which we know, & are known.

Yet we do indeed, greatly miss ~~the~~ ever ready help of our good Ministry, but reconcile ourselves that our loss is others gain, & thus we turn the tables. The Sabbath after you left us, Our worthy Br. Edward delivered a right Orthodox Shaker sermon althô a voice from the outer Court, the Priestly order upon the watch Towers, could not have found a more yielding medium thro' whom to convey needful truths to the people. Loyalty to gospel principles, living to our profession at home & abroad industry, prudence, &c &c all shared in the account.

Surely we have cause of gratitude in this plan, that we have wise & confiding Stewards, with whom to entrust our consecrated interest. ⁂

We are striving good Ministry, to keep in opperation this purifying gospel of Mother, in all things: Not by adopting, or feeling disposed to employ our inventive faculties, in planning a more congenial course for a fallen nature in no wise— Nay nay, [illegible] [illegible] [illegible] [illegible] our sympathies [illegible] [illegible] have become calous, & I may say fire proof, against the whines & murmurs of a corinthian spirit so constant and determined on converting this noble & most dignified gospel into a puny conditional something to suit circumstances, and not be so entirely killing to that refined part of our creation, (lust) wherein is so much enjoyment too precious for crucifixion that should not be nailed to the ✗, without saving a few of the best of the flock for Agag, &c ⁂

Nothing unusual has transpired since our last communication to you, each one engaged in their general round of domestic duties, finding ample employment in all our departments, especially in the herb, & extract business, which has never crowded us equal to the present season. Orders frequent & heavy, many of which are requested to be dressed in ounce quantities, which much increases our share of labor. One week the Sisters dressed 1100 lbs of extracts, besides distilling 20 gal of rose water washing 1000 bottles for such uses, &c &c

## Copy of a Letter to Ministry, While at Watervliet May 17th 1864 (When moving our) (Dwelling House)

Our best friends, the Ministry;

As I commence writing your excellent & piquant Motto, to us wayward children, "Onward & Upward," is the first sentiment that strikes my mind; nor is it a marvelous idea, considdering it is a fact, that we are actually moving upon the wheels, (or rollers) of progress, Onward; & we know of some if not all, that an Upward course is the only object in question.

A little before 4 o'c P.M. yesterday, I cast an eye at our dwelling House, and verily it was travelling Northward, not exactly rail road speed, as the only propelling power was vested in our little Bill Horse, necessarily under the controll of a firm hand his Master P.V. as romantic scenery, the circuitous route &c (that has no get away to it) seemed to somewhat arouse his cautiousness above the medium; however it moved silently along the length of the timbers (about 30 feet) without a jar sufficient to spill water from a full tumbler, previously placed in the Deacons' Room. This done, all hands, ordered to build stagings lay another length of timbers &c preparatory for the next move; which perhaps will be tomorrow morning.

— 9 o'clk A.M — I hear the signal given for again traveling but as I am comfortably seated in our room; (North-end, 2nd story) I purpose continuing writing, as every thing is quiet, save the repeating of orders, which are given in few words. Now we are moving— without any disturbance to nerve or pen— the motion reminds me of a *slow* movement upon still water.

The Horse travels a swift walk, but *I* move snail fashion, with the same assurance of a safe destination. Thus far, we give thanks for the evident attending prosperity, mid surrounding hearts, filled with the deepest anxiety, watchings & prayers, for a continuance of the same. (Enough of this)

I now return to the first thing of note, after you left us. It was our good Ch.h. meeting, on the following Sabbath.

After enjoying a season of freedom, Br Edward F. gave us a worthy address, well becoming his province, upon the importance of keeping unmarred, the gift of union between the Orders, thro' the ensuing season, that a general interest in word and work, be supported by all; not marred by selfishness, indifference &c &c &c.

This, dear Friends, you will say, is right; and thus it was considered by us, meeting warm responses, which we trust will not end with words.

2nd ly — Our contemplated tour to Hancock, which took place Tuesday following. We met a kind reception, but found much was necessary in word & work, ere the pattern in the Mount was justly represented.

We spent the day industriously, just as you would expect," cutting, making, starching ironing &c. We soon found that neither they, nor us would be satisfied without a 2d days time, as the Sisters of the West Family came out as we passed inviting strongly to call on our return; consequently we concluded to stay over night; they agreeing to convey us home next day.

In this time we accomplished our mission, obtained many good promises for the future, & left them with grateful hearts, wishing the same, mingled with love, to be conveyed to our good Ministry the first opportunity. About 3 o'cl we called at Eldr Willards; found him suffering severely from inflamation of the eyes. Here, the pretty Shaker Cap is most woefully represented; — abused in the first degree! We had no time to assist them in word or work, but in pity to their destitute condition, we brot 3 caps home with us, (viz) Elderess Jemima, Martha B. & Deborah B. said to them, if they would call at our place, as they had business over the mountain this week, we would have them in readiness. Our word is verified, they are accomplished, ready for fitting when called for. So much for our Cap Mission.

We have not had to omit meetings on account of moving save last Thursday evening, which was converted into singing.

We are frequently reminded of the influence & presence of our spirit Friends (for which we feel grateful in our very exposed condition) calling us, as do our visible Leaders, to mind well the Land Marks, the Orders of the Gospel, if we would claim protection.

Our gifts are small, but, we believe working to a wise end. We pray for Wisdom in their direction that they may be (some) (as we believe designed) a fountain of cleansing waters.

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Note) The House was removed 130 feet, directly North, & located in the center of a Medical Garden (as previously occupied for such). The building was raised 18 inches & underlaid with a fine basement of sawed stone, conveniently fitted for a Dairy. The Family moved from the old Kitchen (previous to the move) into the Wood House near by, which also underwent a removal about the same distance with all their cooking Aparatus, the eatables, both cooked & cooking; the cooks at their old kitchen stove, the bakers at their Portable Oven, & kneading bowl; all moved safely on without any disturbance, save the capsizing of the bread bowl, while the good Sister was mixing this most important article of food. (Evident prosper

Copy of a Letter to Mary S. White Watervliet March 20th 1864.

Dear Sister Mary;

As some time has passed by since we have written to you, I had an impression to turn your attention for a few moments in the direction of your old home and friends the 2nd Order. — Impossible that we have passed from your memory & number among the lost & forgotten, neither do we once think, you thus number yourself in our estimation. — Nay, nay dear Sister, for you know the Bees of one hive recognize eachother, tho' they be far distant while performing their manuel duties, yet the old hive, however small or rough is ever a welcome recepticle when they return laden with their rich treasures. Even so do we say to you good Sister, tho' (as you well know) the hive be yet small, the room in our hearts is in no wise diminished in consequence of your serving a time in another part of the Vineyard, thus, when the good Ministry feel that the time has come for you to return to us again, you will meet nought but welcome feelings and every exertion on our part will be rendered to restore in full, the home you once enjoyed with your friends at the 2nd Order.

We are plodding along in our general round of duties, preparing to take a journey, House & home, goods & chattels, —a few rods Northward, even in the very location of the once called Gideons Garden. — The Medical Plants, Roots and Flowers, have all had to be uprooted, the long standing Sister Apple Trees, the mock Orange, the old Cramberry bush &c &c. may no more be found in their wonted stations! All now standing of the old inhabitants, is the well remembered Barberry Bush, whose delicious sourings have sweetened the tongues of so many worthy Ancients, and the peaceable Gate Keeper; (the Grape Vine) whose ever welcome Fruit, has never sharpened the teeth of Parent or Child, consequently a stronger claim is attached, and the lives yet longer sustained, but we shall look for them also, to share the same fate of their companions, ere long.

Even the old Family Robins, seem to mourn the loss of those friendly Arbours, & the lofty branches, whereon they have so long enjoyed unmolested their morning songs.

Doubtless you will say, "How is it possible that such a House, having already passed thro' 2 or 3 revolutions, repairs &c, can hold together with all its contents, or be able to endure the trying Ordeal?" In this dear Sister, we are existing upon the plain, or between the elements of hope and fear, shall try to grow the former, but must wait the event.— I am working at present upon our pretty revived Caps; What an improvement! In hooks, saving of time, cloth, & tape; and how much better they adhere to our numerous shapes Craneums &c &c

(1862.)

Copy of a Letter to Eldress Betsey Smith of South Union.

Beloved Eldress Betsey;

Your very interesting Manuscript, bearing date July 16th. 62; was duly rec$^{d}$. — Its contents not demanding immediate reply, I have delayed answering until the present; not however from a spirit of disrespect or ingratitude; far from it, as each sentence bore the inscription of that true gospel relation, which is ever manifest, thro' whatever medium expressed or conveyed.

Yea, and how evident the soul enlivening inspiration, spiritual life & interest of the heart that indited, & which has in reality, added another link to that beautiful chain of gospel union, which to me, is of all things most lovely & far more desirable than earthly ties or kindred.

To ever enjoy, and increase this heavenly bond, the blessings of the pure mind, is what I live for, and to be a dutiful servant in Mother's house, doing all in my power to render it a pleasant home for the young & inexperienced, my greatest joy & consolation. Altho' my all, in this respect, is but little in comparison, when contrasted with many, many more with whom I am surrounded throughout the Zion of God, toiling ardently to the same end.

Our good Ministry are at present with us enjoying usual health, inspired, and inspiring us with the same life & energy of spirit, to comfort the strong, encourage the weak, & consume with the fire of truth, every thing impure, or that savors of antichrist, as expressed in your letter while they sojourned with you. Blessed testimony, I know that my love is daily increasing to it, and to all who cheerfully enter its crucible, and can exclaim from my heart, "Blessed are those who rejoice in the flames with understanding hearts"— Truly nothing can beautify a soul that is perishable.

As I perused your well filled sheet, my spirit was again comforted, with another proof of that concentration of feeling, which ever awakens the living soul, to its condition and surroundings; its equal share of Parental interest, so evidently extended to every Lamb of the Fold wherever located. Even when communicated upon paper, the vitality that thus moved the pen, leaves there, an indelible stamp, from which we read & understand a language, gushing from the fountain of pure hearts. Receive our thanks most heartily for the same, also the beautiful present, by the hand of our Ministry, rendered doubly valuable, from the reflection,—"That it was the production of your own industrious hands."— Farewell in gospel love, & may the hand of Divine protection, rest upon that part of Zion, now more exposed to the present destructive elements, is our united prayer.

A.C.

# Copy of a Letter to the Ministry. May 28th 1863.

Beloved Eldress Betsy & Eldress Ann;

How pleasant the communion with gospel Parents, wherever, or thro' whatever Medium Yea truely, but especially an opportunity like the present when the atmospheric elements both without & within, conspire to spread around us their invitations of love, beauty & peace Firstly, to view the quietude of the Saints, stationed around us in their varied occupations, shining like the untarnished metal mid its dark surroundings. Then as we look outward we inhale the sweet breezes, which the Earth is now casting from her blooming Mantle seeming to say "*View the works of the Creator*"! Am I growing a little flowery? If so, I will crawl back; but dearest Friends, when Sr Harriet so kindly read to us the note from your hands, how it cheered our hearts, here in the *Out Court* among the *Minidabs* to know that the Martha's were still held in remembrance; but however, we often get a bite of *Mary's* portion which we think keeps things about balanced. — When the line was read where the pen of Kac took *its* licence, how quick the contrasting view, of past & present duties! — The latter, *now*, having no claims ~~upon~~ as in former times, of *painful disclosures, sorrowful decisions, Corinthian follies* &c — consequently a little *vent* among the bushes would be pardonable, cause you know *I* was a woods girl, & loved to play,—but!! —

Now good Ministry I will be honest & tell you just how things are. Firstly, I frequently call to mind Eldress Anns' Legacy committed to my charge soon after coming to the brick House, & believe me, dear friend I have been working hard at it ever since, or, according to my abilities of the same, which, as I hunt them up, seem much like *old* rusty *steel yards* which have laid too long in the brine barrell to opperate as quick as they should, but, however, I am improving the odd minutes upon them, so that it is hoped, they will work better by & by— One important thing in my favor, I will mention, altho' you already know it— I find no lack of charity, kindness & good will in my surrounding friends, which is practical, opperating *thus*—"What *I dont do*, they are ever on hand, & the thing gets accomplished, so you see I am conditioned like the good old *Patriarch* and his *Sons* only *mine* are daughters, & very dutifull.

Now there are *some* of my former lessens, (if not figures) not so much amiss in present application, as to be laid aside, & those learned when young which duty has never improved by use, somewhat like absent friends, when again needed, we have only to improve what is still our own by paying the *taxes*.

—Our home meetings are good, no pains spared on the part of Elders, in trying to keep us from *Lethragy*, or, a *kind* of justification (verry congenial) in doing a *little*, and *that* not *very violent*. But no fear can we have oneside of standing *patiently* & letting the *coals*, right from the *Altar*, burn clear to the quick, and then say as every honest soul can, "*Blessed Testimony*" — Some 2 weeks since, we were called upon to look up our whereabouts in *one* respect! which was *Punctuality*. The subject was handled, as tho' *all* our efforts would be found lacking, unless performed in the *right* way & *right* time!! Our offences given to our dear friends on this point, received no toleration or mercy. and we were dismissed with the word fully emphasized & left in our ears. This P.M. meeting was ended with a request for *all* to try a new remedy for *evil speaking*! Which was to retire & pray for the individual we wished to censure or slander.

How lovely are consecrated souls, those made *clean*. by supporting the testimony of *fire*, the only element that will accomplish the *work*. Of such we can say as we journey with them. —

Endearing bonds, sweeter than life, *Thy* chains are *never* galling
Ah! let me live, & timely die, Within thy arms triumphing.
Tho' clouds may gather & bedim, Their brightness for a season
And natures elements may dash, *Their* billows without reason
I'll calmly make for Wisdoms Port, *Her* Pilot oft has guided
*This* little Bark thro' many a storm, Tho' *shock'd*, was ne'er divided.
I'll onward steer, I know my heart, Will neither faint nor falter
My consecrated soul is bound, Upon *this* sacred *Altar*.

Items of Family affairs Omitted.

## To Eldress Hester, Gloucester Jany 14th 1866.

Much Loved Eldress Hester;

It is now Sabbath Morning, & I have been hurrying for life, since the call from the rising Bell, to get the *Martha* duties well accomplished, so as to find a *little* place beside *Mary* — (an attitude, wherein to approach those blessed residents of the *Inner Temple*) and where we are confident in finding *Queen Esther* devoted in the service of her people, swaying the scepter of truth, together with her faithful laborers, worthy Brethren & Sisters; Yea, & with us, enjoying the blessings of gospel liberty!! How soul cheering the reflection, that the cruel tyrant, the oppressor of Israel has lost his *head*, and tho' his subjects are powerful in strife, the brave Sons & Daughters of Zion (*will prevail* if true to *the noble cause*) —— — Thus dear Friends do we view you, and tho' located on yonder *cold hills*! we feel, (even now) the glowing warmth from your loving hearts, sufficient to warm the *whole atmosphere*! Ah! and more yet, we realize your spirits near, very near willing to plunge *deep*, deeper with us in the cleansing streams of repentance, which has been troubled most powerfully by our good Ministry and an invitation ~~un~~to *all* both *old* & young to step in & be cleansed. Never have I witnessed a gift opened so clear, and the call so pressing! — If there is a heart not *yet* touched, we believe it must be harder ~~than~~ than the adamantine rock and will remain, in its own element ~~earthe~~ earthy!! Our meetings are fraught with gratitude, as we realize the fruits, and at these seasons more willing to kindle & re-kindle the purifying flames wherein we are all invited to cast our bundles & carry none into the coming year. If thus we do, how really shall we enjoy your kind wish & pleasant invitation of a Happy New Year.

Heartily thank you for the same, & as years succeed years, may you realize with increase the answer of not only one, but the many Petitions of your consecrated hearts. What am I doing? My object in writing was to acknowledge the reception of a richly stored Box from your hands which reached us Yesterday 13th. but finding the influence upon Many's seat to much more prevalent, to enjoy the unperishable part, you see where I am; but can't feel penitent, as my greatest ~~object~~ ~~and~~ comfort is to be known (just as I am) by the righteous: which very thing we are more than ever engaged in. So I know you will pardon me, if I tell you one more good thing and then to duty. While in our last evening meeting we were blest with such a shower of love that if every heart was not filled to overflowing it alone was to blame. Firstly manifested thro our good Eldress Betsy, afterwards thro' Mediums from Mother Lucy & other good Spirits, so Ardent and bountiful, that there is a plenty for you all to be filled! So receive freely from our hands & hearts, while we exclaim—

Maternal love its force how great
By wisdom's hand controll'd
Govern'd by tenderness, how oft
Subdues the brave & bold
Soothes the afflicted, and relieves
The famish'd and oppress'd
Comforts the strong, supports the weak
And gives the weary rest.
A Mother's love, the sweetest sound
That breaks upon the ear
And why? Because true interest reigns
Unknown to slavish fear
A Mothers love, will melt the soul
But not with grief & woe
A Mother's love, the purest flame
That thro' the heart can flow
How many chant, this lovely grace
In sweet melodious sounds
And roll its praises on their tongues
Whose hearts with sin abound.
But those who drink with vessels clean

From this ambrosial spring
Will never thirst, but of its joys
Eternal praises *sing*.

Suffice it to say, *we* as favored children *do* enjoy the fullness of Parental aid; and if we are not good ~~Ll~~ we alone are to blame.

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## To Eldress Sarah Van Vicke. After visiting here Augt 1865.

Beloved Eldress Sarah;

I have just returned from meeting wherein the interesting Manuscript ~~f~~ written in behalf of your little company was read; and doubtless the expression of each heart (if uttered,) would be like unto the writers *thus*. "More appreciation of merits attention &c than deserving" but as it is our principle to respect sincerity, however, or in whatever way manifest, we accept, & class the same among like notices calculated for mortification.

At the close of meeting a general contribution of love was manifested, mingled with every other good thing in our possession, all of which was intrusted to my charge for this purpose; so receive dear Friends one & all without weight or measure, from every heart; The Ministry are at present absent on duty, but their love is ever universal to the Household of fait

We would say to your company; "we remember you in love and true respect, as worthy children of Mother, planted upon the sure foundation, supporting of choice, the true Orthodox Faith, with whom the sacred treasures may be entrusted with safety. No words or marks of weakness were left in your walks, consequently we say unto you unitedly "A full blessing must crown your labors, & the work of your hands will prosper." Would to God, there were many more such laborers in this noble & extensive field! — But, happy reflection; "The cause is right, & will sustain itself, tho' the agency be comparatively weak, & the number few, willing to yield the treasures so dear to self, & become subjects of full consecration.

We acknowledge the sentiments expressed by Br. Albert, to be genuine practical truths; wish thousands were now glorifying the Earth, yea this sunken land of our Fathers by living them out, in word & deeds. He spake of the influence realized while at our place: May we say to this, that, to the pure, the vision reflects its own being, even as the rays of the sun are brightened by the reflection of a Mirror.

Also the remark concerning the constitution of each-others happiness &c. How frequent & strong are my desires bent, to heaven for the accomplishment of this, among God's People on earth! Should we all, yea all bend our efforts to make these *gospel homes* so dear to us; *pleasant*, how freely would the currant of peace & comfort flow in our midst and the restless waters of contention, shrink from their fountain! Rich sentiments, planted in early, if wisely cherished, fail not of producing fruit — *strong, healthy* and *well perfected*. How comprehensive the remark concerning tribulation! Yea, and tho' oft our cups seem embittered, let us *cheerfull* drink, knowing the fruits thereof discover themselves among the strongest bonds of gospel union, causing the souls of kindred spirits to blend as drops of water which cannot be seperated. The understanding heart will hail it as the harbinger of prosperity, and showers of rain upon thirsty plants.

Again receive our love & firm resolutions to work with you in the accomplishment of duty wherever located.

AC

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Rhoda Hall Enfield N. H. July 24th 1867

Beloved Sr. Rhoda & co;

Yours of the 14th *ult.* is rec^d^ each line thereof bearing the emblems of so much gratitude, approbation &c, that we feel like saying *in earnest* "too much unmerited mortification!" but patiently say "suffer it to be so, that the scriptures be fulfilled" "Thou shalt receive thine own with usury" shall in future remember the same treasury when wishing the highest percentage. However, shall ~~we~~ expect the same with increase or look for no reformation while Eldr Abram is Cashier, as we found on reading his note – a crowning climax of the whole. – Concerning the uncanseled debt, (to which he alludes) we unitedly would prefer having it remain undisturbed, realizing (as we do) unusual amt of interest which we find daily increasing our funds; – Thus propose, adding interest, bounty &c, to principal, in this way securing treasure, more desirable than the present mode of Life Insurance, so highly recommended in the late Convention.

Our hearts are indeed full of expression, could we all act or speak you would believe it nor doubt for a moment that you were not remembered in love welcomes & every other good thing in our possession, but you know the pen, – like the Antichristian Religion, cramps the expansive mind into a little narrow Individuality, thus leaving the deep fountains of feeling half told.

The love blessing & interest so evident from you all, towards all, & to every place of care & trust, is fully realized, causing our hearts unitedly to bow in gratitude for the same.

You say dear Sister, "you feel comforted in the reflections of by gone days;" Even so, say we, when calling to mind the late visit of yourself & Co, No unhallowed steps or words of weakness have been found in your paths, but instead thereof repeated references to good works, both in precept & example, from the first welcome to the last farewell. Methinks you can view just how we are all plodding in the daily round of duties, expecting the additional *comfort, strength* & *Society* of our good Ministry, of which we would gladly have had you shared with us, & even given you from our *portion*, as did the Ancient Joseph to his Br. Benjamin.

They are now with us *filled*, & *filling* each ready heart with strength, courage & energy, with now & then a burning coal from off the Altar, to necessarily remind us of our station & duty. For the every interested soul for Zion's prosperity loveth them, & willingly kindle fires therefrom for her purification.

Each firm resolution expressed in your letter, is *ours*, heartily joining with you in the wise sentiments, concerning the enjoyment of our gospel homes. How I *love* the *effort*, however small in *any one*, conducive to *happiness*! yea to make *home* happy, which is verily within our *own* grasp! Thus we shall ever be prepared to enjoy the smiles of sunshine, or the severity of the storm. *Localities* belong to earth, & claim their influence but how easily does the *spirit* often aspire above it *all*, & meet in distant Lands, kindred souls *who* as drops of water, mingle as *one* in the living fountain of Gospel Union.

Your Sister A.C.)

# Answer to Letter sent from Secretary Stanton Sept. 3rd 1868.

Mount Lebanon Sep 6th 1868

Esteemed Friend & Benefactor,

Your very welcome favor of Aug 31st is recd., for the same receive our thanks & kind regards.

*Not* the strifes & contentions of the present confused Elements, can erase from our memories, Worthy & devoted Friends *thus* proved by the hand of *need* & *adversity*!

The acquaintance formed thro' the important period of our Military troubles, together with the visit of your Family to our quiet Mountain, terminated in a due respect & confidence, ever engaging our interest for your present & future welfare.

The kind regards manifested in your letter towards our community, not only demand respect, but awaken in each heart gratitude, for manifest favors recd. during the hour of our destructive & cruel War.

For the same I am authorized to transfer thro' this medium our united thanks from all who have seen & comprehended your benevolence in regard to the protection of those principles which we hold dear &

sacred. — May the same Parental hand from whom we receive our daily comforts & blessings, be also mindful of you & yours is the universal prayer of these your Friends. — To the expressions of gratitude we would say "Welcome to the little we have done & to still more, should you ever again visit our Society.

I shall take pleasure in circulating your manifest regards towards the Elders of our Society, the venerable Ancients, & particularly to those who have shared personally the benefits of your Official influence. Concerning the last allusion, we believe you will find this among the most prominent Items of your many worthy deeds whereon the Setting Sun of Life will reflect peacefully. and when entering the Eternal Sphere, meet the promised reward to those who lighten the cruel yoke of oppression! — May your advanced age & feeble frame, never again be subjected to a like severe struggle is the united desire of us, who have shared so freely your benevolent aid. Also, may we ask?

That; "still your Mantle Wise & just, On some successor rest;
Thus will a scepter yet remain, With Truth & Wisdom blest;
O Earth! — Thy Rulers are but Men, Of strife & worldly pride
Unless directed from above, Thy Kingdoms must divide!

2nd) Lord! Is the day not near? or must still heavier judgments roll
Before thy hand of Peace shall rule And Earthly Powers control
Hasten thy work!, Bright Heralds' send, Commissioned to proclaim
Thy Law of Love, Peace & good will To every Land & Clime.

Altho' (as you know) our Political position, (verbally) is neutral, still often do we unitedly implore our God, that the Rulers of our civil government be wisely directed & the right prevail. — Thus we shall continue to do, thro the present important pending Crisis of Political strife & confusion, sincerely desiring that the cruel hand of slavery & rebellion, may never again dishonor our boasted Eagle, of American Independance.

Written in behalf of your Lebanon Friends, who remain as ever with Respect to yourself & Family

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Letter Written to Elder John Vance of Alfred, in answer to a present to the Ministry of a Barrell of Extra nice Cranbury's. Novbr 1868.

Beloved Elder John;

I have at last succeeded in procuring the apple Peel! Consequently can forward your Box of goods, (so long since ordered) tomorrow morning! — Doubtless ere this, you have many times that with me — "Poor Bank for Investments!"—

Yea verily, and also believe you will join in my opinion," that a few (oz) of protractions, mixed with as many state promises, would form a decoction undesirable in nature, and much more to the energy of a prompt Shaker! — Not so easily digested as the celebrated Maine Medicine, of which we have lately had a specimen measured to us by the Barrell!!

Having had personal evidence of the beneficial effects produced upon the healthy as well as the Invalid I take the liberty of entering my affidavit in behalf, & in commendation thereof; also wishing to extend particular thanks to the Medical Faculty, for the new & highly esteemed (preparation or, Vegitable Compound) of which I have bountifully shared, even as did one among the Ancient Israil, called Benjamin, who had an extra portion, perfectly concealed from public gaze, untill exposed by a Parental hand, free from envy or jealousy.

It also came to pass, that when the Prophet Daniel recd the Parchment containing prescriptions, applications &c from the hand of the Physician, he came directly to the Outer Court, & after reading the same, directed that the distinguished barrell, (evidently allied to the one on which rested the Ancient bleſsing) should be bro't here for investigation.

Consequently a duty so *congenial* met prompt attention, and on the same evening of its arrival, was carefully opened in our presence, by the owner, & the *just* description *thereof* — Is it not recorded in the last *Book* of the *Prophet Daniel* from the 1st *Chap* to the last verse? — The same having been sanctioned by *Priests* & *People*, & sent forthwith to the *Apostle John* with much greeting!.

Again when the *contents* was emptied into veſsels, the silver cup discovered &c — *Not* the Ancient Widow, who measured the flour, but a Shepherdeſs, (*Eldreſs Ann*) — came forth with her *Metalic Tankard* to divide the *spoil* for her *People Israel*; which, tho *numerous* — (viz)

Extending from the Holy Mount, To Canaan's promis'd Land,
Still, *all* must taste the crimson Fount, From *this* Benevolent hand:
Impartial, love! the noblest grace, To Mortals ever given,
And when reduced to *acts* of Life, It forms on *Earth* a *Heaven*!
Thus did the hand of justice fill, *Each* measure *running* o'er
Which bro't to mind the *Flour* & *Oil* — Foretold in days of *yore*:
And when the multitude were fed, How much *remain'd*, *can't* tell,
But *this* we know, — Their liberal *Souls*, No *selfish* corners fill:
We *hope* however, & *believe* — This true Parental *act*.
Its merits *many* fold will meet, In *grateful* due respect:

This done, their duty next to thee, (The good Apostle John!)
Which they deriv'd in grateful love, Should flow from every one:
So do receive; but tell us where This favor'd Isle could be!
Hast thou another Patmos found, Where fruits like this are free?
If so, we'll come & gather too. As our devoted Home
Affords us not this fruit, but still, We've milk & Honey Comb,
Which we will bring, an offering free; From our Parental Land,
And feast with you, upon the Isle, In one United Band.

Now Elder John, this is one of the things, wherein we stop before finishing, as time is scarse, & if otherwise, own my incapability of answering to half the expressions of gratitude, wishing to flow from so many hundred smacking lips, but must lump them, by rehearsing only one, uttered by Sister Sarah Bates, who on leaving the dining Room exclaimed) "How could anything be so good to eat, as Elder John!! &c &c
We shall long remember the Deserts, of Me.

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## To Lizzie Webster of Harvard Dec 6th 1868.

Dear Sister Lizzie;

Having a few moments leisure while others are attending singing meeting, my reflections seem to center upon thee; reminding me also of an obligation due for the comforting notice lately rec'd from thy hand, Thanksgiving Poem &c.

Many thanks for the same, feeling a consolation thereby, on learning that the Ardency of my spirit was so clearly comprehended, (tho' plainly manifested) in the letter sent to you by the good Ministry of your place.

Dear Souls! so Zealous in the cause of right! how plain, they & the toiling few at Harvard, often come before me, calling thence my reflections, ever renewing bonds of love, interest & fervent desires, that the Soil which our blessed Mother, marked with her sufferings, should grow precious fruit, acceptable to her will. O! that I could now greet them again, with every good thing in my possession!

Come, Dear Sister, & share with me this morning, the joys of gratitude which seem to form a beautiful Bower, so lovely & inviting, that when once seated, there is no outward attractions can draw the honest hearted therefrom. Here we can comprehend the privileges & blessings of a consecrated life! View the beautiful Robes of Purity & Innocence, and realize the power & strength of Zions' walls of gospel Orders when supported by her devoted Inmates. - I ever feel the approbation of our Spiritual Parents, who have built their walls at the price of blood, when doing any thing, however small, in defence thereof. I feel, that upon every one, called to work in this Noble Vineyard, should rest heavy responsibilities, of *word* - *work* & *influence*, in whatever *part* or place we are called to fill. Will not the usuary be required at our hands? I seem to hear a silent, but *firm* response from thy heart of —"I will work with the faithful & pure in heart." Thus saith your Sister A.; yea with a cheerful heart & purpose, as securing treasure against the day of account.

I was pleased to hear of the hopeful results attending your Boston Mission, but still more with the wise remark from your pen, (viz) "Are we not called to be Saviors to *each other* as well as to a lost world &c"! — Yea verily dear Sister! how often *this* sentiment thrills my verry Being! —

Should not our *first* & greatest concern, be to save *those* already called? Or, more properly, to render all we can do, to plant the young upon the true foundation of our *suffering* Parents! — Also to render, as far as in our power, these *Sacred Homes* of Earthly probation, *pleasant* & *desirable* to all ages & classes, where duty calls our services. *Truly*, Earths brightest glory is a consecration of *Soul*, *Body* & *Spirit* to divine service.

When we consider the superior strength & power of attraction in the elements of good, more than evil, a query arises, "Why the currant downward so rapid!" — Verily it is just that the controlling power be vested in our own grasp!

The worthy sentiments contained in thy Thanksgiving Poem are evident eminations from grateful reflections, springing only from the beautiful vale, where the soul, secluded from darkening clouds of human reasoning, comprehends the ever attending privileges of self consecration. Here dear Sister, I will delight to meet thee, & mingle praises to our Heavenly Parents, for this pride staining gospel.

It being ours to dictate, let us, Roll back the waves, sail calmly thro'! Heed not the surges, tho' they rise as Mountains high! They'll never sink a ship with Wisdom stor'd! Nay Never!

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Sabbath Morning April 1872
Canterbury

My Dear Sister Mary W. #

It is the dawn of a bright Sabbath Morn! Calm quiet & serene! — Not a Zephyr to fan a Leaf, or cause the smoke from our Cottage fires to wave, more than that of righteous Abel, when he viewed the same from his Altar, & knew thereby that the Lord accepted his offering! — And if possible, rendered more sublime

# Answer to a Donation sent from Canterbury by Br. James Kaime

by the reflection of an Eastern Star, now shining upon us.
and thro' its cheering rays, learn that the Saviour liveth!
No wonder that the Shepherds rejoiced & sung praises, if
they felt as we do, when a Messenger of good things
calls at our doors, bearing Presents of Divine Love, made
tangable to the sight, - taste & feeling! Thus did our
worthy Brother James appear in our midst, yesterday P.M.
bringing as ever an Olive Leaf of courage, love and
blessing from the dear Ones of his Eastern home! Each
visit seeming to add a new link to the beautiful chain
which we pray may never be broken! Nay, my Sister.
for verily there will will be a chosen few (among the many
called) who will bear to our Heavenly Parents, Laurels
of trust, & Robes of consecration to this noble Cause!
We can mourn for the weakness & depravity of fallen
nature, as did our Saviour, but lightened not the
cross, designed for its crucifiction; neither can we
swerve from the waymarks of our blessed Mother,
- or even desire, Nay! nor think it possible for
human nature to improve a Structure so noble
- so evidently built upon the standard of truth,
& perfected thro' the inspiration of Divine Wisdom.
Beautiful & expansive, is the field of Gospel culture.

John B. Royce Berkshire Tioga Co. N.Y. July 4th 1874

Esteemed Friend;

Yours of June 25th is rec'd to which we reply thro' respect, this being our principle towards all who seek our acquaintance. As honesty of purpose is our *first* duty, we cannot allow the relationship you propose, in the appellation of *Sister*, while evidently *thy* heart yet drinks deeply from the *stagnant* pools of sensual desires, & *we* from *higher* calls seek refreshings at the Ambrosial springs of Purity & Innocence. We have discerned Friend Royce, in our acquaintance with you, that the still small voice of conviction is evidently greeting you, altho' at the *eleventh hour*! when the *Sun* of *Life* is descending with *thee* to rise no more in time! Seeming to say (altho' professedly pious— "One thing lackest thou yet &c" to which the heart yet clings with a tenacity that nothing can slay but *self-denial*, a *death* stroke to the god of this world, so dear to the carnal mind! We *cannot* serve the *pure* & living God, while *yielding* to the base passions of nature, which was enmity to *His will*! Disobedience hath marked the footsteps of Man from the beginning, & but few are willing to redeem their loss, by becoming Kings & Priests unto him, Saviours to mankind, as made known to the *Chosen Israel*.

The conversation of which you made mention with leading Members of our Societies, we cannot endorse as proceeding from a practical Shaker heart! As such would never rest upon _Paul's_ doctrines but seek the attainments of those privileged to live, while on Earth, as "_Angels_ in _Heaven_." This number will ever be few but glorious in the sight of God, & those desiring his presence.

You say "that you never expect to rise much higher than the Earthly plane, while you remain in it." — Very true friend Royce while you plead the indulgence of our lower beings, you can never drink at the Fount, whose streams water the _Heavenly Paradise_. How sweet the reflection, that we are privileged, & _do_ in reality, hold in our hands, the Lamp of Virgin Purity whose light shineth in dark places, that we stumble not, neither desire to taste the forbidden fruit of disobedience.

How can we make our bodies, fit _Temples_ for the _Holy Ghost_ while we defile them thro' the desires of a carnal Mind? Nay! _never never_, the Mouth of the Lord hath spoken it, & who can gainsay His word! How cruel the hand, who for momentary enjoyment would shed the blood of Innocence! The betrayer of Virtue to Vice! Seducers of weaker minds to plunge their ignorant victims into the pit of shame & ruin!!! How long before the fledged Eagle of gospel liberty will bear upon its pinions the beauty & glory of a higher Life?—

# Evening Reflections May 22 1873.

Who can behold the splendor of our Evening Sun, reflecting its golden rays upon the face of nature, now clad in her most lovely attire; without mingling in the grateful emotions, seeming to greet our ears while ascending upward, from every Tree, Plant & Flower; enlivened by the sweet Songsters, who hover fearlessly around our dwellings, as if conscious, that ours was an Arbor of safety!

Again, as our eyes scale the clear & quiet Atmosphere, reflection places before our vision the beauty (beyond expression) of a true Christian Life, when the declining Sun, brilliant with noble deeds, sinks from our view, leaving golden rays of Charity, Humility Benevolence, & confiding records of gospel principle, unbending as the Granite; firmly to the standard of our Spiritual structure, Truth, upon which the Temple of every true Shaker is built. Secondly to our Worthy Cause, in whose expansive Fields, bloom the lovely graces of Peace Joy & tranquility; inviting to its enclosures the Heavenly Virtues of Purity & Innocence the adorning of our Earthly Home! Thus the sound of contentment floats in the breeze, & when the Sun of Life sets to rise no more, its peaceful rays reflect upon the past, as Dew Drops upon the Morning Flower!

# Morning Reflections: May 10th 1874:

It is the *Lords Day*, wherein he required abstinance from hand labor, Earthly cares & burdens, which would in any way direct the mind from a devotion of our *whole* Being, *Body*, *Soul* & *Spirit*, in His service. How pleasant this requirement to the grateful heart, especially when aſsembled in the *House* of *God*, with kindred Friends, enjoying *one* *faith*, *one* *baptism*, & partaking from *one* table the promised bleſsings to the pure and good: Especially so, when casting our eyes upon those who have served *long* & ardent in the gospel field; bright Emblems of the croſs; pillars of truth & fidelity, bearing upon their crowns, Laurels of true consecration, & in their hands gospel weapons, which never will be sheathed, untill the *last* foe is conquered, while upon their breasts shine the Banner of gospel graces, & upon their helmet *victory* or *death*!! Verily their whole Armor, bespeak Noble Veterans; untiring in service, unflinching in battle, & *true* to their sacred trust. Such are guiding Stars of righteousneſs, Beacons of light to the Heavenly Marinor, & safe Pilots o'er the dangerous Sea, of life's journey. May our offerings of praise, aſcend this day as a tribute of gratitude from every heart, is the prayer of

# Thots on Jealousy, July 1888.

Who made it?
Cruel Tyrant! basest Fiend that roams at large
In every Clime! – What was thy origin?
Whence the germ, could gender *every* ill!
Uncover'd be! Speak! speak from the source
However low, that some strong power, Divinely
Us'd, may smite thee dead! Destroy thy Haunts!
Thy wound destructive! blight to vital life,
Strike's hardest where superior will resolves,
To rise in virtues cause! Maker of Mischief!
Miscreant vile! Coward! *Too* base to *face* the Foe!
Rather in *ambush* wound with scandals dart!
E'en *shame*, no covert can bestow or honor
Claim from thy intrigue! But why the wise
With science rife, the Monarch's power the
Peasants life, stoop to thy Shrine? To ope anew
The Martyr's grave & *close* a peaceful Home!
Haste! haste thee! flee! Truth will disclose thy
Fell design! Thy wily walks the wise disdain;
Vain hollow show! thy thin veneer of seeming worth,
Assuming garb of sordid pelf, despis'd with all thy arts.

## Sab. Eve. May 2nd 1875.

Realizing the Spirit of Eldress Betsey B present, a hand was moved to write thus, after announcing her presence.
" Eldress Abigail, you feel bad! I love you for shouldering
" a burden that belongs to others! Receive my love, you are
" mine &c. To Sr. Elizaette she said " We must first love
" Souls before we can help them, this is a great gift. I
" see over your head a heavy burden." We had been feeling a burden about a young Believer, Sarah Kester, & wished Eldress Betsey would give us some counsel, but had not named it. Soon she wrote " O, save the
" needy! I mean the Soul who is seeking God's power,
" the Soul who is sending up a cry to God! I mean
" a cry of sorrow for sin!" We asked if she had reference to any one particular in our family? She answered "I mean your youngest Believer. We first tho't it was the last Brother that united, as she had been here once before, & asked her to name the one to whom she had reference: She then wrote Sarah Kester

Sat Eve May 16th While in meeting I was particularly impressed with Eldress Betsey's presence. After meeting she wrote
" Eldress A. you will be scourged by the hand of per-
" secution in xxx! You will suffer tribulation but you will

" have strength to overcome it, & rise gloriously in the
" gospel cause. I am sorry to say, there will be a curious
" gift for you but you will be able to bear it, You will
" be called home, & be surrounded with a Halo of all the
" gifts & graces of the gospel.

# Copy of a Letter, to Elizabeth Jackson Sister of Jane Roe, who left our Society Jany 18

Friend Elizabeth;

Yours of Jany 30th, is before me; I regret, (& that deeply) that your Sister Jane should thus direct a course so evidently adverse to her physical comfort, and what is of greater importance, to cast herself so early in life upon the charities of a cold, selfish, ~~[illegible]~~ and at present confused world, exposed to the censure of pretended friendship, & a victim to the fair words but destructive grasp of the seducer—

You ask, "why did she leave her home with you?" - I answer, (as in like occurrences;) She was unwilling to forsake *all* for *Christ's sake*. — I greatly marvel at her choice, so entirely —contrary to the counsel & entreaties of her devoted friends here, and also the repeated advice from yourself and other relatives without our Society, to prize & never leave her home with us.

We look upon her folly with pity, altho' she has greatly abused our instructions, tenderness & charity; scorned our warnings & ungratefully forced herself from a Parental roof from whence there is no returning, altho' she too, may at some future period, deeply sorrow for the unwise step, yet it cannot be retraced, as we feel that our whole duty as friends & guardians to her present & future welfare is performed.

The hour of adversity will undoubtedly call to her mind reflections, mingled with remorse, for rejecting the warning voice of *true* Benefactors. Nothing but a freak of ungoverned passion, strengthened by a determined will to a subjection of the same, could have induced Jane to exchange the elevated school of instruction with which she has been privileged for the last 4 years, & return to a world of treachery & confusion; the choice of which she can blame no one but herself!— A life of purity—chastity, and integrity of heart, evidenced by characteristic examples, was before her! Why did she not choose the better part, which time could never remove.

## To the Superintendent of the Dexter Asylum.

Decr. 14th 1863. Friend Chaffin;

The present object in addressing you, is in relation to those two little girls Elizabeth & Nancy Handy. We regret to say concerning the eldest, that she appears incapable of being Christianized, and at present refuses compliance requisite to common Morality.

We have spared no expense, in their education, & we think they have made good progress, both in study & learning to work, especially Nancy, neither has she made unusual trouble for a child, but wishes to live with her Sister, whereever located, which we considder consistant & proper.

Our interest & Charity, in regard to them has been kind & Parental, of which they will perhaps be more sensible in future days than at the present. We have exercised such government over them, as the principles of our Society justify, hoping Elizabeth would reform under such treatment, but, not so; she is both untruthful & obstinate, refusing obedience, unless enforced by animal means which, (not being their Parents) we decline inflicting.

She says, "whipping would conquer her, for it did before coming here" & indeed, according to her conduct, it was not only necessary then, but will continue to be repeated if she is ever fitted for usefulness. This, as I have stated, we are unwilling to do, as such temperments never prove proper subjects for our Society.

Upon these considerations, we return them to your charge, trusting you will not find them injured, but somewhat improved by their stay with us.

A. Trowman

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## Copy of a Letter to Wm Gore, concerning Catharine B. Novbr 23 1864

Friend William;

Altho' personally unacquainted, duty seems to pardon the freedom, while it awakens our sensibilities of gratitude towar yourself & Sarah, thro' the report of reliable Friends, who have witnessed your many acts of benevolence, kindness & charity towards those dependent ones, once numbered in our Society.

Your note addressed to myself, would have met prompt attention, had not the Parents of Catharene & those concerned, considered the present measures in regard to her, more wise and condusive to her future welfare, than so soon, to again grant her the home & Friends, she had so cruelly abused.

Doubtless ere this, her memorandum of the past, and experience of the present, has bro't to her mind some bitter reflections of insubordinations, disregard to counsel, warnings &c all of which, we would gladly at this moment, sink in oblivean, & again restore the poor child to our arms of—

protection, could we believe those intercessions proceeded from a heart of penitence that would terminate in future reformation.

We fear, yea more, believe, that they would end in the restoration of rejected Friends former home &c. until privation should serve upon her the penalty of her deepest lesson.

Br. Robert regards your kindness to him, & the manifest Parental interest in behalf of her, with gratitude & respect; at the same time deeply sympathising with us in mortification, for her unseemly language, justly expressed by yourself "rather smutty."

We are sorry Friend Wm. that she has so soon rejected one of her last instructions, & cast from her character that garment of modesty so essential & becoming her sex! Could we see you face to face & assume a small share of the uncharity of that poor girl, we could explain all — Suffice it to say, her Mother & instructors have tried all means to erase from her being, gross language habits &c, by repeated instructions & warnings, which she has not only slighted, but rolled upon a false & vulgar tongue, exposing her love & preference to a degraded life, & we fear never will comprehend a higher station. (How fervently did we strive to impress upon her mind, that all this, ~~[illegible]~~ could be sunk unremembered with the follies of ~~youth~~ childhood, if she would enter upon the stage of Youth, with higher aspirations, & commence forming a character befitting our profession. But all this to her, was unnecessary restraint, which she affirmed to her Mother and us, was the only cause of her wishing to leave our Society. To use her own words "I can be good if I will, but if I am, you will want me to stay" "I want to get away from restraint & do as I please &c."

Our Institution being charitable, as well as religious, we become exposed to gather some minds, who refuse the proper discipline, requisite for membership; consequently many leave us choosing to follow the vanities & pleasures, of which, said our Savior, could never enter his kingdom; while others more wise by forsakeing all; obtain the promised blessing. Not by enjoying the pleasures of sin for a season, but by cherishing the beautiful graces, of purity & innocence, believing time should be spent as a period of probation to future happiness, not in following the desires & calls of our lower propensities. The former, distinguish themselves, as did those in primitive days, by setting up other Gods of worship; while the latter are progressing from glory to glory, becoming Kings & Priests unto God.

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## (Purity) Copied from Practical Life

Blessed art thou, most favored of God, whose thoughts are chastened, whose imaginations will not fly or breathe in tainted air; & whose path hath been measured by the golden reed of purity. Most lovely virtue, Saintly virgin in spotless white walking with open face, in an air so clear that no vapor can stain it!. God is her Father, & let thy heart be her dwelling

## Copy of a Letter to Wm Lamonby Novr 1863.

Friend Williams:

Yours, bearing date Novr 6th is before me: The frankness therein expressed, I hail with the same confidence as heretofore manifest, it being one of my choicest principle never to distrust an absent friend, or change my opinion from _heresays_, however _apparently_ correct.

Our communications to you from time to time, have been frank, expressing, from obligations of duty (to you as a Parent) the true state of things in the time being. But, as I remarked to you, "the period of Youth is fraught with instability, justly demanding a wise Pilot, or sad consequences is the effect. Also you are aware, that untill the mind becomes fully develope into Man- or Womanhood, (which in some cases is the term of many years) it is exposed to frequent changes, truely requiring the hand of a careful & friendly guardian. And as you are somewhat familiar with our principles, we take liberty of appealing to your comprehencion of the same, in the present case, as we have ever found you thus far, accessable, friendly & consistent. — Probably you will recollect that your Daughter has reached the age of 21 years: a period when every passion & prompting of nature crowd upon the mind, each one claiming _its_ own share of indulgence, regardless of present or future consequences. — This, combined with youthful temptations from without, which, like a wreath of artificial flowers, only satiate for a moment the eye of Vanity; still, will, & does cause severe struggles, to arise in the minds of those privileged as we are with a home of seclusion.

Practical knowledge, (when regarded) can ever silence the calls of the seducer in whatever language, & proclaim, as did the Ancient Preacher, "Vanity of vanities, all is vanity."!!

The relation of your experience Friend Wm, opinion &c, so completely corresponded with my views concerning these things; that my reflections of the same, terminated thus. — "How acceptable to our Creator, must be an offering of self-"consecration, the devotion of our earliest & brightest faculties, "unblemished thro' the indulgence of those sins, as forbidden "by our Savior, even to touch taste or handle." Thus, our emanations ever flow in confidence from pure hearts, and our hands of innocence, praise & glorify him forever & ever.

Nothing however, but strict adherence to virtuous principles, will protect a young mind from the dangerous surges of time, & establish their feet upon the immovable rock of salvation. My gratitude is beyond expression, that I am privileged to form one of this number, & shall do all in my power to preserve the innocence of your Daughters & others, that a few, may go pure to their Fathers, justly claiming the most noble of all Appellations; "Virgin Daughters of the Lamb."

To Br. Philemon Stewart, while located on Poland Hill.

Remembered Br. Philemon;

Yours of the 3rd inst. reached us on Friday evening, while assembled in union meeting. The tokens of love & good things therein contained we shared together, which awakened in our hearts feelings of gratitude for your past & present interest in Zions cause

We learn from the tenor of your Manuscript, that yon cold region, or lofty snow banks, seem to have very little effect upon the well-remembered old Engine, tho' the fuel be nought but the miserable Water Oak, & scanty at that, yet no lack of steam is perceptable in propelling ~~the~~ the machinery, so we shall hope for ~~[illegible]~~ prosperous traveling, if the Boiler is kept replenished, and the wheels not endangered by friction.

Thank you sincerely for the songs enclosed, they are right to the purpose; we have been unusually noticed in this line for some time past, have more given than we can make use of. Br. Henry has selected a few for you, the sentiments of which have been practically realized in our seasons of Meeting, much to the answer of our desires. It would do your soul good to see the haughtiness of big Men & Women, humbled to the dust — bowing, bending

& scorching their proud looks in the furnace of mortification; exposing in public & private Achan's treasures, however dear or deeply buried. This good Brother, is the way we have been toiling for many weeks past. & still are resolved to keep the furnace heating, that we may rejoice in the flames as in days of yore with garments unblemished.

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1872.

## Br. John Dean & Co. from Mt. Lebanon

Behold in our midst, dear Brethren & Sisters, bright Emblems of the cross, pillars of truth & fidelity, bearing upon their Crowns, Laurels of, true consceration, & in their hands gospel weapons, which never will be sheathed untill the last foe is conquered.

Yea, & upon their breasts, behold, unfurled, the glorious Banner of Strength, Courage & Victory, while their whole Armour bespeaks noble Veterans true to their God, His People & their trust. And while we view their virtues, may our Spirits seek their blessing & prayeres, that when they pass from Earth, their Mantles may rest quietly upon us.

And ~~as~~ we surround them, may every harp sound joyful welcomes to join our ranks, thus adding another link to our beautiful Union Chain.

the cords that *must* draw & hold the tender feet, untill experience plants them? Verily we feel your responce in word & work.

Dear Eldress Betsy & Sister, we are not insensible of your great anxiety concerning your late appointment of our little ones to to the department of care in temporal things. We must say in justice to them, & in acknowledgement of the gift, that they have favorably disappointed us thus far, in every respect. Most earnestly desire it may continue. Have as yet, heard no complaints from older Sisters, or misgivings concerning the appointment—future &c. In asking a reliable Sister of the middle class yesterday, concerning her judgment of their management, replied" I have not as yet, heard or seen any thing whereof to fault them" Poor Margarett feels a great change, but often solicits counsel, manifesting proper concern, lest she should speak unwisely, or injure the feelings of her Sisters, which is very considerate. In conversing with them a few evenings since, was comforted to hear their replies concerning their duties in relation to those older, need of instruction &c. Said to them, you may commit your present feelings & resolutions to paper, I shall soon write to the Ministry, & will inclose the same in my envelope, thinking this privilege would prompt them to a continuence in well *doing*, & an obligation to more righteousness.

Health of the Family *as usual*, except those declining, which is no better. We think however that Het is somewhat improving.

Our meeting on Sabbath last, was enjoyed at home, on account of rain. The gift of conviction & repentance was feelingly impressed by the Elders, and responded to by resolutions & a covenant to make *this* gift, this only our continual labor, untill all should feel a share in the same, which is truly needful, for many of the young, or their feet, will slip in the hour of trial.

Receive with this, beloved Ministry, the united love of the Elders mingled with fervent desires for a continuence of your prayers & safe return to our habitation in due time.

Abigail C

Ministry

Mount Lebanon Novr 5th 1861.

Dearly Beloved Ministry;
How comforting the reflection,
to us needy children, that while other sheep call your
present attention, we too, feel your Parental spirits hovering
over us in mercy, charity & love; yea, & how forcibly we
feel the hand of perseverance, waving with courage,
becoming the strong & lifting the weak, with untiring
interest, throughout our little circle.

We feel it, dearest Friends, we know it; & most earnestly
pray, that the strength & endurance of Almighty Power may
be mindful of your day & time. We also know your anxiety
concerning our little number, does not decrease, tho increas-
ing burdens in other parts of the vineyard, especially at the
is uncommonly heavy. Yes we are aware that however high or rough
present time, ~~knowing that duty is the ship in which you~~
the billows, that duty is the ship in which you sail
~~sail, however high or rough the billows~~, & execution the Pilot.

Firstly we acknowledge the reception of a beautiful and
instructive letter, by the hand of Br George, well timed & suited to
our present needs; verily meat in due season to hungry children.
We realize in its contents, the very breathings of your united
& anxious souls, for our life & prosperity in the gospel, increasing
(if possible) our confidence expressed in the lines above, being
previously written, to its reception. How quickly do such
proofs of spirit correspondence, silence the tempters whispers,
so nicely clad in selfish robes, (& sometimes listened to,) mid so
many poor & needy children, each thinking his own house
the most important & first to be provided! How just! (ain't it

Our faith is also increasing in prayer, not centering our desires *only* to a Deity in some far distant sphere, but, to those *Annointed Agents*, whose accessable powers of friendly aid, resteth not, but like faithful, *vigils*, guardeth the whole heritage, knowing no *abiding* place.

Again how *consoling* to *know* that our prayers are heard, to find the messenger of Wisdom, warning, comfort & timely instruction at our doors, clad in robes of concern, lest the Watchmen weary at their posts, & the brave shrink from the field of action.

How frail every medium of expression to a grateful soul, for this relationship, wherein is enjoyed those gospel privileges unknown to the impure. We can only say— Receive, dearest Friends, our hearty & united thanks, mingled with a comprehension of its vitality, as flowing from the *deep*, *deep* fountains of Paternal interest, which in charity, fervency & self sacrifice ~~is~~ ~~knows~~ admits of no comparison. As the poor Being, when deprived of natural sight, resorts to the influence of feeling for direction, even so may *we* dependent children claim this privilege in your absence, feeling the need of a continual nerving, inspiring, & hastening to duty, from the Fountain.

Our struggle is, & shall be, onward & upward, never feeling more courage & confidence in Zions God, than at the present, tho' the tide of evil is strong, requiring ardent exertions, we know a power is with us, able to conquer the strongest enemy, if we will only *work*, & this we are determined to do.

The gift of union, is evidently increasing in our midst; the *one* fountain, to which you have so often called us, seems now surrounded with increasing love, by aged, middle aged & young, the former knowing best the sweetness of these waters, kindly invite the young to come & partake with them, to view the path of selfdenial & obedience with

pleasure, feeling that upon them, must soon rest the responsibility of supporting in its purity, this most noble cause, ever committed to mortals. While I am writing Str Jeanne comes, filled with the very spirit of a Mother; — We pause, & mingle tears of love & interest, while she thus expresses the overflowing of her soul. "What child was ever known
" to love its Parent, without first receiving a kindness from them? & how
" is this most tender relation to be kept alive & properly nourished in
" the spiritual order? Surely we would not push a helpless child of
" our own flesh & blood, into the water, or try to destroy them; – and is it
" any more justifiable to say, or do something to agitate the elements
" of evil passions in childhood or youth, & thereby sink their souls still
" lower? Or should we stretch forth our spiritual hands, entreating with
" Parental kindness to come away from the enemy's grasp, causing
" them to feel our protecting influence? May our tongues when
" moved in reproof, shed forth the oil of interest & love, to heal withal.
" O I pray God to give us wisdom, patience, charity & convicting power
" to cause each spark of faith to live, grow, & bring us all, "both old &
" young, to the pool of repentance, that we may wash together."

These sentiments were so much to the point of duty, & just the gift we are striving to support, I copy them for your comfort, and justly add the vital testimony of the same from many more of our little number. We beg your prayers dear Parents, that this gift may become universal among us, it seeming like the fruit of ardent toil, bread of the labouring man, which is sweet. My soul melts in gratitude, for my call, mid pure surroundings of kindred spirits, while a promise gushes from its fountain — I will work, yea work more & more fervently, in purifying my every tho't, word & action, that my example be a confirmation to the young of its redeeming influence — Is not this the power, — are not these

## Papers of Shakers

(5), Receipt book. (Begins: "Receipt
for Tannig[sic] / Skins with fur
on.") A.D. 1 vol. 24° [On first page is
written "A L 1880"]

Source unknown

365

Receipt for Tanning
Skins with fur on

Alum 4 Oz
Salt Peter 1 Do
Salt One half Do
Spred on the flesh side &
roll up tight for 3 days
Then unroll & scrape with a
blunt knife.

For Bird skins use
Corrosive Sublimate alone

To Keep away Flies

5 lbs of walnut leaves &
1 of Sumack & 3 Gal rain water
Boiled 2 Hours then add 1 Oz Salt

## Receipt for Marking Steel or Iron

Cover the surface of the Steel with a thin Coat of beeswax then form the letters in the wax & Apply one drop Aquafortis, and two drops of water mix Every time is used & have the Aquafortis good Keep it stopt with beeswax Cork

## Cure for Scratches

Take Fresh Slacked lime Dust the parts affected twice A day Sure cure in a few days

## For Case Hardning

Make a past of Clay & Prusiat of Potash cover the article bring it to a red heat & when a dull Cherry red dip it in water

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## A Hard Cement for Seams

A verry good Cement for seams ind Roffs of houses & other Exposed Is made with White Lead Dry white Sand & as much Oil as will make it the Consistency of putty This Cement gets as hard as any Stone in the course of a few weeks

## For Mending Kettles

Iron boarings or filings 1lb
Sulphur 1/4 one fourth of a oz
Salimoniac 1 oz
made into a past with
urin the article to stand
3 days should be mixed
out doors smells bad

## Tempering Steel

Soft soap one quart
Salt one quart
White vitrol one oz
Coperas one oz
Rain water 30 Gal
let stand 36 hours.

## Cement for Lether or Wood

White Chinese Glue 4 Oz
Copperas Isinglass one fourth Oz each
Desolved in water

## Paint for Wood

Spanish White 4 lbs
Unslacked lime 8 Oz
Burgundy Pitch 4 Oz
Boiled linseed Oil 6 Oz
Simerd Milk 4 qts

The lime to be slacked in water Exposed to the air mix all with a little the milk at first as it may not mix ridily at first
N B this is for 25 square yds & will cost less than 25 cts
Color with any thing to suit

## Writing Flued

Extract of logwood 15 Oz
Bicromat of Potash 1 Oz
Desolved in boiling water
add a little gum Arabic to make
it Shine

## Cure for Corns or warts

Make a Salve of willow
ashes & good vinegar
add a little alum

## Cure for worms or Bots

Take half pint each of
Soft Soap vinegar Molasses
& Gin well mixed together
Give at one dose

## Cure for heaves

One lb of Antimony
Half lb of Sulphur
Half lb Niter
Quarter lb of Rosin
Powder fine & mix
Dose Half table Spoonful
Twice a week in food

## Sure Cure for the Heaves

One half lb of White lead
Two Oz Tartar Emetic
Two Oz Indigo 3 Oz Antimony
One half lb Spanish Brown
Two larg Spoonfuls Once a day

## For Worms

Salt Peter 4 Oz
Crude Antimony 4 Oz Sulphur Do
Cream of Tartar 4 Oz aloes 4 Do
Copperas 2 Oz, Pulverise &
Thorerly mix, Table Spoonful 1 a day

## Liniament

Alcohol one half Pint
Turpentine half Oz
Campher Do Hartshorn Do
Beefs Gall Do Sweet Oil Do

## Green Ointment

For Cuts & wounds
Hogs lard one half lb
Verdigris one Oz Rosin Do
Turpentine Do Beeswax Do
Gum Benzoin Do

Simmer well to Gether

## Genuine Hot drops

Take 12 Oz gum Myrrh 1 Oz
best African Cayenne 4 Oz
of golden Seal. Digest the whole
in one galon of best chery Spirits
for a month

## To Cure Warts

Take half an ounce of Sulphur half ounce of 90 per cent Spirits (Strong Alcohol) put into Oz phial. Shake them well together then apply it freely to the affected parts or warts, for a few days once or twice a day & in a few weeks the warts will disappear. try it & so with corns in like maner

## To protect Animals from flies

Take walnut leaves & lobelia each 4 Oz add 1 Gal boiling water let-stand intill cool express through cotton cloth, add 4 oz tincture of aloes,

## To Make Stiff Joints Limber

The best ointment Ever
made for stiff Joints &
Contracted muscels is
prepared by simering one
gill of Earth worms (the common
angle or fish worm) in the
same quantity of fresh lard,
the stiff Joint or contracted
limb should be well rubed
with this ointment twice a
day untill the cure is Effected,

This is the Celebrated
Kettredge Salve so popular
in Boston & vicinity twenty
years ago & used by the celebrated
Dr. Hewitt with such
Eminent success

## For Mending all Mettels

Put into larg Bowl
One pint Muriatic acid
And One fourth of lb of Zinc
To be put together out doors
as it will smell bad.
Let stand undill it ceases
Boiling.

Mettle for the above
Block tin 2 lbs
Lead one/ Do
Zinc one half Oz. In this
propotion for smaller
quantities

For mendings larg Bells
Add one Oz. pounded Glass
to give it the sound

## Soddering Fluid

Muriatic acid 3 lbs
Gum Saliamoniac 1/4 lbs
Zinc 1 lb

Mix Same quantity of water that there is liquid, Should be mixed in a Stone or earthan vessel & out doors

## To protect Animals from Flies

Take Walnut leaves & Lobelia each 2 Oz add one Galon boiling water let Stand untill cool Express through cotton Cloths. add 4 Oz tincture of aloes

# New Cement

Melt together in an Iron veſsel two parts by Weight of common pitch with one pat Gutta percha it forms a hommogenious fluid which is more manageble for many useful purposes than Gutta percha alone. & which after being poured into cold water may be easily wiped dry & kept for use. the cement adhears with the greatest tenacity to wood stone glaſs porcellain Ivory lether parchment paper &c &c

## Cleansing Powder

This is used when the blood is out of order, good to restore lost appetite &c, Take 1 lb of good Ginger 4 Oz of powdered Jentian 1 Do of nitre & 2 Do Crude Antimony. mix all well, give one large spoonful every day in wet food, this is perfectly -Safe

## Poll Evil after it breaks

Take 1/4 Oz of Corrosive sublimate Dissolve it in one gill of brandy. take a small syringe. cleanse it out clean. then put one syringe full to the bottom & it will take the pipes out in 24 hours then poultice it withe the folowing. take yeast & salt equal parts & apply. keep it clean with castile soap & soft water. use the same for fistula

## Perscription for taming wild horses

The first medicin given is a powder Horse wart & beaver Castor equal parts, Dose 10 grains to each nostril; After which give 3 or 4 drops of the Oils of Rhodium & Cumin equal parts. mixed. apply with a fether.

## Poll Evil before it breaks

Take of rue 1/2 lb the same of wormwood the same of horehound. boil them down till you get the strength out. then strain out the liquid & add six Oz of hogs lard: simmer the liquid & lard together untill it it becomes a salve. Should the swelling appear on both sides of the neck take one teaspoonful of the salve after melting it & pour it into each ear. turn over

this must be done three times
three days a part. this receipt
alone I have sold for $25
Dollars & never knew it fail
of a certain cure.

To Spot a white horse with black
Take litharge 5 Oz quick lime
6 Oz beat it fine & mix it
together put it into a pan &
pour a sharp ley over it, then
boil it & you will have a
fat substance. Scum on top
with which anoint the horse in
such places as you design to
have black & it will turn to
the color immediatly. it has
the same effect in changing
hair that is is red into a black color
with only this difference, viz,
Insted of boiling it with ley boil it only with
fresh water. what swims on top is fit for use.
it will answer your expectations

For Stwee Swiny
Take one pint of the Oill of Spike
3 Oz of the Oil of Origanum
3 Oz of the Oil of Amber mix them
to gether. Shake it well &
apply withe the naked hand
every morning for 3 days then
stop 3 days then appy till
a cure is effected.

For taking out proud flesh
Or any Inflammation
Take of copperas one teaspoonful
the same of sugar of lead
the Same of Sulphate of Zinc
put them in one qrt of soft
water & apply to the parts
affected.

## Healing salve

One quart of sweet Oil
One lb of litharge One
pt strong vinegar, mix
the vinegar & litharge together
let them stand 24 hours
then add the Oil, apply
it to the sore, this is good
to heal any sore

## Hoof Ointment

Take rosin 4 oz beeswax 6 oz
lard 2 lbs; pour it into a pot
& three oz of turpentine 2 oz
of finely pulverised verdigris
1 lb of tallow, stir all untill
it gets cold, this is one of
the best medicines for the hoof
ever used it is good for corks
or brusies of the feet.

## Black Ointment

Take the Ointment of rosin 4 Ozs ½ Oz of fine ground verdigris 2 Ozs of turpentine & mutton tallow 2 lbs ½ Oz oil of origanum ½ oz tinc of iodine mix all well. this is one of the best medicine that can be made for scratches hoofevil, cuts & is good to apply on fistula after the rowels have been taken out,

## For curing warts

Take corrosive sublimate & lead precipitate powdered & mixed equal parts will cure the worst wart in the world on horses or cattle,

## Cleansing Powder

This used when the blood is out of order, good to restore lost appetite &c, &c, Take 1 lb of good ginger 4 oz powderd gentian 1 oz niter ½ oz crude antimony mix all well, give one large spoonful every day in wet food. this is perfectly safe.

## General Liniment

Turpentine ½ pint linseed oil ½ pint aqua amonia 4 oz tincture of Iodine 1 oz Shake it well, This is used for diferent things sores, swellings sprains &c,

## Iodine

Get one Oz of the grease iodine in the sun two days & this Oz of tincture & ½ lb lard mix,

## Worms

Simptoms the horse eats but will not thrive his belly gets big his hair stays, Cure

Give one quart of strong tea made of wormwood at night; the next day give seven drachms of aloes 2 drachms of calomel make it into a ball & give it. give no cold water in 48 hours make it milk warm give him two or three bran mashes & some of the clensing powder, if he shows any more symptoms repeat the dose in three weeks this will never fail,

## Ointment

dine one pint alcohol. let this stand is the tincture of iodine take 2 them well & you have the iodine ointment

# Spavin & ringbone medicine

| | | |
|---|---|---|
| Take of cantharides | 2 | oz |
| mercurial Ointment | 4 | Do |
| tincture of iodine | 3 | Do |
| Turpentine | 3 | Do |
| Corrosive sublimate | 3 | drachms |

mix all well with 2 lbs of lard, color it if you like follow the directions here given

If for ringbone or bone Spavin cut of the hair from the part affected & merley grease the lump with the Ointment. Rub it in well with the naked hand in two days grease the part with lard & in 4 days wash it off with soap & water & apply the Ointment again, so repeat it every four days. If for bog Spavin or or curb apply the Ointment every 6 days

## Liquid blister

Take of alcohol 1 pint
Turpentine 1/2 pint aquamonia
4 Oz Oil of Origanum 1 Oz
apply this as spoken of
every 3 hours untill it blisters
do not repeat oftener than
once in 8 day or 7 at least
or it will kill the hair,

## Johnstons Ointment

Take Oil of Origanum 1 Oz
alcohol 1/2 pint Oil of ceder
1/2 Oz turpentine 1/2 Oz
Olive Oil 8 Oz Shake all
well this is used in all
complaints of the murcels

Anson Spellman
West Staford Conn June 20 1861

Directions for manufacturing
the French Furniture polish

Take 1 lb of bees wax & scrape it into shavings in a pan, add half gal of Spirits Turpentine & one pint linseed Oil, let it remain for 12 hours then well stir it with a stick into a liquid. while stiring add a ¼ lb of shellac varnish & one oz of alkaland root put this mixture into a Galon jar & stand it before the fire or in an oven for a week (to keep it just warm.) Shaking it up three or 4 times in a day. then strain it through a hair sive into half pint & quarter pint bottles corked & sealed with a pretty label in front.

## Directions for use

Pour about a tea spoonful on a pad of baise & go lightly over the face or other parts of Furniture then apply a similar pad dry, briskly & in three minuts it will produce a dark briliant polish uneaqualed. this direction is of great value.

## Directions for making starch polish

Take common dry potato or wheat Starch sufficient to make 1 pint of starch when boiled. When boiling add 1 half Drach of white wax & half Drach of Spermaceti & then use it as common starch, only using an iron hot as possible

Directions for making a Sperior black writing ink

Take 4 Oz coperas & the same of logwood eight oz fine powdered nut galls 2 oz gum arabic & one gal soft water. Boil the galls first till the strength is out then add the other articles. more water may be added as it will bear let it settle & dip & strain clear

Remarks this & the other ink makes a beautiful & popular article & sells at the whole sale & retail Stors throughout the country at more than two hundred per cent profit

Direction for making blue ink

Take soft permenant blue & Oxalic acid in equel parts powder them finely & then add soft water to bring it to a soft paste let stand 2 or 3 days then add soft water to make the desired shade of color

To make the best red ink
Take best carmine (nakarat) two
grains rain water half oz water of
ammonia twenty drops
Remark This is a beautiful
ruling ink for ledgers & blank
purposes. All these inks
directoins are of the verry best
kind have never failed to
give the most perfect satisfaction
& can be made by the quantity
for 5 cts per galon.

Directions for manufacturing a
genuine article of indelible marking
Ink Take 1/2 oz of vermillion & a
a Drachm of salt of steel. powder
them verry fine in linseed oil to
the thickness required. Remark this
ink can be used with types hair
pencil or pens & it resists the action
of acids or akalis, the color may
be varied by using diferent articels

# Directions for Manufacturing Diferent kinds of Soap

The Soap I make use of in the manufacture of the different varities is what is technicly called curd soap & made out of tallow & soda. it is found in white & variegated bars, I prefer the white as it then can be colored to my own liking. in the manufacture of this curd soap (or bar soap as it is generaly termed) into the different kinds of toilet soap or into any other kind of soap you wish to make it should first be reduced to thin shavings by sliding the bars along the face of common plane in order that it may desolve the more readily.

the perfume should not be added

untill the soap is taken from
the fire & is ready to be poured
into the moulds & should be
well mixed with a wooden
ladle or stick,
the coloring may be added
whilst the soap is dessolving
& may consist of finely ground
vermillion brown Ocker ivory black
Yellow Ocker or Spanish Brown
as suits your taste best.
When your soap is perfumed it
Should be poured into tin moulds
about one fourth larger than you
desire the cakes to be when finished
or into a square vessel sufficiently large
to contain 10 or 12 lbs.
if you use moulds the soap should
be taken out the next day & placed
on boards to dry. when if necessary
they may be run over ~~with~~ a
plain to smooth them & then

wraped up for sale,
If the whole is poured into one vessel it should be allowed to sttand 2 or 3 days when by means of a wire or thread you can cut the mass into cakes of any size you desire. By attending the fore going instructions you will have no defficulty in making any of the following soaps!

## Directions for manufaturing Rose Soap

take 10 lbs of curd soap in shavings & add half gal water place them over a slow fire in almost any clean vessel & let the mass remain untill the shavings are completly & thorolly disolved. add whilst desolving, if desirable

two drachms of vermillion &
after you have taken the soap
off the fire add six drachms
Otto roses two drachms each
of cloves & cinnamon &
three Do of bergamot. this
is an expensive perfume, &
cakes of this soap weighing
3 Oz each readily sell at 26 cts

## Directions for manufacturing
## Boquet Soap

Exactly similar to rose soap
only perfume with ¼ Oz essence
of burgamot 2 drachms each
oil of cloves Sasafras &
thyme & 1 drachm Neroli
this soap is generly
colored with brown ochre.

## Almonds Soap

As rose soap & perfume with 2½
Oz essence of bitter almonds, I prefer
this soap white

## Cinnamon Soap

as rose soap & perfume with 1½ oz eſsence of cinnamon & 2 drachms each of Saſsafras & bergamont. color with yellow Ochre

## Winsor Soap

As rose soap & perfume with 1½ oz eſsence caraway & three drachms each Oill of lavender & oill of rosemary

## Erasive Soap

Take 4 lbs of soap shaving as first mentioned in making rose soap, & after they are perfectly desolved & the soap has commenced cooling add one oz of oill of turpentine & one oz of Ox gall this soap should be cut into half oz cakes

# Medicited Soap

Take 10 lbs of soap shaving
as in making rose soap
add 1½ gal of water & whilst
the soap is desolving add half
lbs sal soda, when the
soap & soda are thoroughly
dissolved take one qt of well
sifted corn meal & stir
it into the soap adding at
the same time one oz tincture
of nutgall. you should keep
stiring it for about 20 minits
after the meal is put in the
mass boiling all the time it
may be colered & perfumed to
suit your tast. this soap I
can confidentialy recomend. it
does not lather quite as well
as some soaps but it will take
of the dirt & give to the skin
a smoothness that no other soap will

without the nut gall it makes
a splendid ordinary toilet
or washing soap & as you
will find if you make any
the Indian meal not only
acts as an emollient &
softens & whitens as well
heals the skin when chafed
cracked of harsh but it also
increases the bulk materly &
will enable you to sell a
verry lard cake of it for 6
cts as a medicated soap
it never ought to be sold
at retail less than 25 cts

## Directions For Man

Take four quarts of Alcohol
turpentine mix well together

## Directions for making the best Shaving soap ever invented

Take 4 lbs of white bar soap one quart rain water & half pint beefs gall & one gill Spirits Turpentine.

Cut the soap into fine slices as before & boil 25 minuts after the soap is desolved; stir while boiling color it with one half paper vermillion Scent with what you like use the Oil insted of the essence, seventy five cts worth will make Eleven Dollars with of soap

## Manufacturing Burning Fluid

& one quart of Spirits of
& it is fit for use.

# Direction for making a Mixture for changing gray hair to Black

Take 1 pt rose water 4 drach lac Sulphur & 2 drachms sugar of lead & mix them well together. Bathe the hair twice a day for a week. or should the hair grow slowly a longer time may be found necessary, This mixture does not dye the hair or the skin, but causes the new hair to assume its original color, the bottle should be well shaken before using the mixture this mixture you can warrant & for this reason you should charge high. for it. say $2 per bottle, & no change of colors no pay,

## Directions for Mannufactring a genuine hair restorative:

Eight Oz of new England rume ½ Oz Olive Oil eight drops tincture of nut gall 6 drop disolved gum arabic. & such perfume as you or your customers may prefer Apply by rubing the misture well into the scalp once or twice a day.

Should this article fail to restore hair or prevent its falling off perminantly then you may rest assured there is no help

## Curling Fluid

You can make an excelent article of Curling fluid by the addition of 20 drops more of the solution of gum arabic to each bottle of the restorative. —

## Directions for making
## Liquid Blacking

Take Ivory Black 7 lbs in fine powder
Molasses 2 do Sweet Oil ½ pt
vinegar 1 quart stale or
sour beer or porter 2 quarts
Rain water 6 do mix the
molasses & water well together
to the Oil add the Ivory black
till well mixed then add the
beer or porter & the vinegar
stir it well together for at
least an hour.
after which it may be bottled,

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## Directions for making past blacking

Ivory black 1 lb molasses ½ do
Olive Oil 2 Oz & best vinegar
sufficient to form a past. divide
into cakes of 1½ Oz each, & do them
up in boxes or paper previously
soaked in linseed Oill

Direction for Manufacturing
Eau De Colonge

take rectified Spirits of wine 4 qts Oil of bergamont 2 Oz Oil of lemon 1 Oz Oil of rosemary 1 drac Oil of neroli 1/2 drac & Oil of Oranges 1/2 drac, Blend the Oils together & let it remain for 24 hours then add the rectified Spirits. Shake the mixture occasionly. & in the course of a few hours filter through white blotting paper.

One Oz, bottles sell readily at $ 1,75 & qts at $ 9 per gross

This Eau De colonge is guarated to equal any manufactured in the world provide the essentials Oils be procured in an unadulterated state,

## Wart & Corn Salve

Take the extract of belladonia 4 drachms, per Oxide magnesia 3 Oz potash 5 lbs, pulverise the potash in an iron kettle & let it stand in the Open air 24 hours then mixt the whole together. Direction

Shave the corn down with a sharp knife, & then apply for 10 minuts the Salve. then wash it off & soak it in sweet Oil.

## Liquid Cuticle

Take gum cotton dissolve it in Sulphuric ether. thicken it with gum mucilage. — This article touched on cut or bruse. forms immediately an artifician Skin that canot be washed off

## Oil paist Blacking

Take Oil of vitriol 2 Oz Tanners Oil 3 oz Ivory black 1 lb Molasses 5 Oz Mix the vitriol & oil together & let stand a day then add the ivory black & molasses & stir it well together to a thin past this makes a superior blacking & will not injure the lether.

## Silver plating fluid

Dissolve 1 Oz of nitrate of silver in crystal in 20 Oz of water Then dissolve in the water 2 Oz of cyanuret of potash. Shake the whole together & let it stand till it becomes clear. have ready some half Oz phials fill them half full of paris white or fine whiting & then fill up the bottles with the liquid The silver should be obtained in crystal because its purity is not certain

Directions for manufactering a water for thickening the hair & to prevent it falling off

Take 4 Oz rose mary 1 lb grape vine tendrils 1 Oz honey. Boil these half hour in new milk the same quantity soft water Then filter carefuly through a sponge & flavor with essence of bergamont add enough colonge spirits to keep it from growing sour

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## Tooth Powder

Take prepared chalk 2 Oz, gum myrrh in fine powder 1 drachm, Peruvian bark ½ Oz, white sugar 1 Oz mix well

this is one of the best tooth powders in use; it cleans the teeth & hardens the gums & sweetens the breth,

# Shaving Soap

Take 2 lbs of best white bar Soap & ½ lb of good common bar soap. Scrape them up fine so that they will dissolve readily. Put the soap into a copper boiler with a quart of soft water or as little water as it can be dessolved in without burning. set it over the fire & when it is disolved by boiling add 1 pint of alcohol 1 gill of beef's gall & ½ half gill of turpentine. these boil together 5 minuts - Stir while boiling while it is cooling flavor with Oil of Sassafras to suit & color it with fine vermillion. this soap makes a rich lather softens the face & can be made cheap,

# Shaving Oil

Take 1lb of soft soap in a Jar & add to it 1 quart of high proof colonge Spirits, Set the Jar in a vessel of boiling water or water bath untill the soap is dissolved, perfume with essentials Oils to suit, This is a good for those troubled with pimpels on the face it softens the skin & cures the humors 2 or 3 drops rubbed on the face with the finger is enough for shaving dip the end of the brush in hot water & brush the face briskly & it will raise a rich lather

Crockery Cement which
is transparent

Take 1 lb of white Shellac
pulverised & 2 Oz of clean
gum mastic put these into
a bottle of pure sulphuric
aether. let it stand half
hour & then add half gal 90 per
cent alcohol. Shake occasionly
till it is dissolved.

Heat the edges of the article to
be mended & apply the cement
with a pencil brush. hold the
articels firmly together untill the
cement cools & the broken place
will be as strong as the article
ever was.

## Liquid Cement

cut gum shellac in 90 per cent Alcohol putt in phials & it is ready for use apply it to the broaken dish with a feather & hold it as long as the cement will simer in a spirit lamp then join together earen & when cold the dish will break in another place first & is as strong as when new

## Direction for Manufacturing with out Boiling

6 lbs sal soda & 15 galons in small peices & put the water to nearly a boiling point temperature untill the soap is be taken off & when cool it this soap whashes better & is prefered not cost over 100 cts a lb

## Bed bug Poison

Take 1 pint alcohol 2 oz
Salcamoniäc 1 pint
Spirits of turpentine 2 oz
corrosive sublimate & 2 oz
camphor gum
Dissolve the camphor in the
alcohol, then pulverise the
sublimate & salamoniäc & add
to it after which put in the
spirits of turpentine & shake
well to gether. This is a
genuine Bed bug exterminator

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an excelent article of Soft Soap
Take 10 lbs of common bar soap
of soft or rain water, cut the soap
whole over the fire bring the
& allow it to remain at that
thoroughly diſsolved it may then
will be come thick & lively
rather than soap made of lie & grease & does
to make it in large quantities

Doct Conner's Ready relief

3 Oz Camphor Gum
8 Do Tincture of Myrrh
2 Do Tincture of Opium
2 Do Sulphate Ether
2 Do Capsicum
2 Do Essance Cloves
4 qts alcohol of the best quality

Papers of Shakers
( ) Receipt book. (Fragment
beginning: "Cookies") A.D.
1 vol. 24°.

Source unknown

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## Cookies

1 teacup of butter
3 " " " of sugar
1/2 " " " of milk
3 eggs
1 small teaspoonful
Saleratus a small
nutmeg and flour
enough to roll out

## Cream Cookies

1 teacup of sour cream
2 " " " " of sugar
1 tea Spoonful soda
1 " egg
flour enough to roll ou

## Cookies

3 teacups of sugar
2 " " of butter
1 " " of sour
milk or cream
3 eggs
1 " nutmeg
a large teaspoonful
soda and flour to
roll out

## Cookies

2 and $\frac{1}{2}$ quarts of flour
2 cups of sugar
6 eggs
1 " " butter.
2$\frac{1}{2}$ teaspoonful soda
5 " " cream tartar

## Christmas Cookies

3 pounds of flour
sprinkle on teacup
of fine powder corriader
seed rub in
1 pound butter and
1/2 ... sugar dissolve
3 teaspoonful soda in
a teacupful of milk
knead well togather
roll 3 quaters of an
inch thick cut or
stamp into the shape
and size you please
bake slowly 15 or 20
minutes tho hard
and dry at first
put them in and earthen
pot in a dry cellar or
damp room they

fine and soft when
6 month old

## Cookies

2 cups of cream
2 " eggs
4 teacups of sugar
1 teaspoonful soda
flour to roll out

## Cookies

1 teacup of butter
2 " of sugar
3 eggs
1 teaspoonful soda
if you choose add
1 teacup of sour cream
add half a teaspoonful
of soda.

Hancock

Cookies

1 teacup of butter
3 ,,,, of sugar
1/2 ,,,, of milk or crea
3 eggs
1 small tablespoonful $^{Sod}$ 3a
a small nutmeg
flour enough to rool ou
~~Coo~~

Cookies

2 teacups of butter
3 ,,,, of sugar
1 ,,,,,, of sour milk
or cream
3 eggs
1 nutmeg
1 large teaspoonful soda
and flour enough
roll out

## Cookies

1 cup of butter
2 " " sugar
1 thinish cream
1 teaspoonful soda
mix as soft as can
roll out

## Cookies

6 cups of flour
2 " " sugar
2 butter milk
4 " " eggs
2 teaspoonful of soda
1 cup butter.

## Cookies

4 teacups butter
8 " " " sugar
4 " sour cream
12 eggs
1 table spoonful soda
flour enough to roll out bake in a quick oven, Spice to suit your taste

Hannah Quane

## Plain Cake

3/4 pound of sugar
1 " " " butter
6 " " " eggs work in
1 pound of flour

## Shrewbury Cake

1 pound Butter
3/4 " " sugar
a little mace
4 eggs

mixed and beat
with the hand till
very light put the
composition to
1 pound of flour
roll into small cakes
Bake with a light
oven. N B in cases
where spices are named
it is supposed that
they are pounded
fine and sifted
Sugar must be dried
and roll fine flour
dried in an oven

into a raging fourn
eggs well beat or whipped

## Cane Cakes

1 pound of sugar
1 ,, ,, eggs
1/2 ,, ,, flour
beat the yolks
and sugar togather
and the whites seperate
when well beat put
them togather and
add the ~~the~~ flour

## Pound Cake

1 pound sugar
1 butter
10 eggs
1 gill of rose water
spice to your taste
watch it well it will
bake in a slow oven.

## A plain Cake

$3/4$ a pound of sugar
1 ,, ,, butter
6 ,, eggs
worked into a
1 pound flour.

## Measure Cake

3 cups of butter
6 ,, ,, sugar
12 ,, ,, eggs.
beat the butter
and sugar togather,
the eggs seperate after
they are well beat
them mix them
thoroughly togather.

## A Cheap Seed Cake

1 [illegible] pound of Sugar
half ounce allspice
int four gills of flour
into which pour
1 pound of butter
melted into 1 pint
milk
3 eggs
1 gill yeast carrawa
Seed and currants
or raisons make in
2 loaves bake half
hour

## Pound Cake

1 pound of sugar
1 butter
10 eggs
1 gill of rose water
Spice to your taste
watch it well it
will bake in a slow
1 pound flour Oven

## Diet Bread

1 pound sugar
9 eggs
beat for an hour
add fourteen ounces
flour a Spoonfull
rose water 1 cinnamon
or coriander bake quick

## Queens Cake

2/1 pound butter
Whip to a cream
1 pound of sugar
10 eggs
1 glass of wine
2/1 gill of rose water
and spices to your taste
worked one and quater
pound of flour
put into pans cover
with paper and bake
in a quick well heated
oven twelve or
six teens minutes

## Pound Cake

1 pound of sugar
1 butter
10 eggs
1 gill of rose water
Spice to your taste
watch it well it
will bake in a slow
1 pound flour Oven

## Diet Bread

1 pound sugar
9 eggs
beat for an hour
add fourteen ounces
flour a Spoonfull
rose water 1 cinnamon
or corander bake quick

Queens Cake

2/1 pound butter

Whip to a cream

1 pound of sugar

10 eggs

1 glass of wine

2/1 gill of rose water

and spices to your taste
worked one and quater
pound of flour
put into pans cover
with paper and bake
in a quick well heated
oven twelve or
six teens minutes

French Cake

3 cups of sugar
5 of flour
2/1 of butter
1 milk
5 eggs
1 nutmeg
bake in loaf

Measure Cake

4 teacups of flour
2 sugar
2/1 butter
glass of brandy
4 eggs
1 nutmeg

## Sugar Cake

1 2/7 cup of flour
1 butter
2/7 pound Sugar
lemon and
rose water

## Cup Cake

3 teacups of flour
3 eggs
2 ... sugar
1 butter
1 milk
soda mace or nut-
nutmeg.

## Number Cake

1 tea cupful of butter
2 " " of sugar
3 of flour
4 eggs
nutmeg
1 cup of milk
a small lump soda

## Tea Cake

3 cups of sugar
3 eggs
1 cup of butter
1 of milk
3 of flour
a Small lump
soda

## Comme Cake

Take equal parts
of eggs sugar and flour
beat the whites of
the eggs to a froth
beat the yolks and
sugar togather then
stir all togather
and bake immediately

## Snow Cake

1 pound of flour
1 crushed sugar
2/1 pound butter
the whites of
septeens eggs
the butter for this
should have been water
kept in a gla jar rose

# Lemon Cake

14 eggs with their
weight in sugar
and half their
weight in flour
the juice and peal
of one lemon
1 nutmeg Beat the
yolks and whites
Sperate untill stif
add the sugar to yolks
then add the whites
one moment before
the oven is ready
Mudge in the flour
bake in a quick
oven

## Sponge Cake

1 pound of sugar
10 eggs
the peal and juice
1 lemon
3/4 of a pound flour
beat the whites
and yolks seperately
bake in 20 minuttes

## Loaf Cake

1 cup of butter
1 " " sugar
1 molasses
1 sweet milk
5 of flour
4 eggs
1 teaspoonful soda
Spice to suit your
taste

## Loaf Cake

Very good loaf cake
is made with
2 pounds of flour
2/1 of sugar
1/4 of butter
2 eggs
a gill of sweet yeast
2/1 an ounce cinnamon
or cloves
a large spoonful
of lemon brandy
or rose water, if is
not about as thin
as good white bread
dough, add a little
milk, A common
sized loaf is made
by these proportions Bake
about three quaters of

mort

# Cream Cakes

2 cups of flour
1 butter
half a pint of
water boil butter
and water togather
and stir in the flour
by degrees while let
it cool and add
five eggs a quater
teaspoonful of soda
Drop this mixture
on tins bake ina
quick oven

# Silver Cake

Stir togather
1 cup white sugar
2/1 ,, of butter
Add the white
5 eggs
well beaten
1 fourth teaspoonful soda
in half a teacup of milk
3 fourth teaspoonful
cream tartar mixed
2 cups of flour
Flavor with bitter
almond

## Golden Cake

The yolks with the
other ingredients as
above.
Make a nice cake flavored
with citron currants
also the grated peel of
a lemon.
A cocoanut grated in
with no other flavoring
is excellent.

## Cream Cakes
## for Tea

1 tumbler of milk
1 of thick cream
4 eggs
and flour enough
to drop in buttered tins apart
by spoonful several inches

## Cup Cup Cake.

Cup Cake is about
as good pound cake
and is cheaper.

1 cup butter
2 of sugar
3 eggs
4 cups flour

beat the eggs
well togather,
baked in cups
or pans
Baked twenty
minutes and
no more

## Tea Cake

There is a kind
of cake still cheaper.
3 cups of sugar
3 eggs
1 of milk
4 of flour
1 teaspoonful dissolved
soda 1 cup butter
well beat up If it
is so stiff it will not
stir easily add more
milk

## Cream Cake

1 cup of cream
1 cup of sugar
2 eggs
4 of flour
1 teaspoonful soda

flavor with
lemon

## Cream Cake

1 teacup of cream

2 ,, of sugar

3 well beaten eggs

1 teaspoonful soda dissolved in a wine glass of milk piece size half an egg flour to make as thick as pound cake add raisons and spice to taste.

R

## Cup Cake

3 cups of flour
3 of nice sugar.
1 of butter
4 eggs
1 cup of buttermilk
with soda enough
to sweeten it
1 nutmeg .

## Delicate Cake

3 cups of flour
2 of sugar
3/4 cup of milk
6 eggs the whites
1 teaspoonful of
soda
2/1 cup of butter
lemon for
flavoring

## Mountain Cake.

1 cup of sugar
2 eggs
2/1 cup of butter
2/1 of milk
2 of flour
1 teaspoonful cream tartar
2/1 " of soda
nutmeg.

## Soda Cake

4 eggs
1 pint of sugar
1 teacup of butter
1 .. of sweet milk
8 quart of flour
1 teaspoonful of soda
2 of cream tartar

## White Cake

3 cups of sifted flour

1½ ,, ,, of sugar

1 ,, ,, sweet milk

1 egg

2 tea table Spoonful cream tartar

1 teaspoonful essence lemon.

1 table Spoonful butter.

Beat the butter and sugar to a cream then add the milk in which the soda Should be dissolved the egg well beaten and essence, Mix with the above 1

2 cup of flour and lastly add the third

cup in which the cream tartar has been sifted
then bake in pans or basin in a quick oven

## Another

5 teacups of flour
1 2/1 3 of sugar
1 2/1 of butter
1 of cream
or sour milk
5 eggs
2/1 1 teaspoonful soda
and a lemon
Currants or as preferred

## Howard Cake

10 cups of flour
6 of sugar
3 of butter
3 of sour milk
8 eggs
1 Spoonful Soda
a nutmeg a pound
raisons

## Pound Cake

1 · pound flour
1 of sugar
10 eggs
a nutmeg
the rind and
juice of a lemon
Some persons use
only 14 ounces of
butter and add
a quater of teaspoonful
of soda

## Graham Cake

2 teacups of buttermilk
2 of sugar
1 nutmeg
1 teaspoonful soda
6 cups of flour

## Composition Cake

1¾ of flour
1¼ of sugar
¾ of butter
pint of milk
4 eggs
a nutmeg
a teaspoonful soda

## Tunbridge Cake

4 cups of flour
3 of sugar
1 of butter
1 of sour milk
1 teaspoonful soda
6 eggs Spices and
Currants

## Lemmon Cake

1 pound of sugar
2/4 of butter
1 of flour
8 eggs
the rind of 2 lemons
and juice of half one
Bake quick in shallow pans

## Tea Cake

1 pound of flour
1 of sugar
3 ozs of butter
1 egg
1 cup of milk
1 teaspoonful soda.
Roll them half an
inch thick and
bake them quick

## Plain Cream Cake

Stir 1 teacup of cream
2 of sugar till they
are thourley mixed
add 2 eggs beaten to a
froth half a gill of
milk a teaspoonful
of soda.
Stir in flour to
make it as thick
as cup or pound cake
flavor it with a fresh
lemon nutmeg.
Bake it in little
cups 20 minutes or
in a pan 40 minutes

## Bedford Cake

1. pound flour
1 of sugar
3/4. of butter
4 eggs
1 teacup sweet or
sour milk
1 teasoonful soda
Spice and fruit suit
your taste.

## Plain Cake

4 cups of flour
2 of sugar
2 of buttermilk
1 table spoonful sol
butter
1 teaspoonful soda
nutmeg and raisons
to your taste.

# Cake Without Eggs.

1 cup of butter
$2\frac{2}{1}$ of sifted sugar
pint of sour cream
milk or buttermilk
quart of flour and
a large desert spoonful
soda.

Those Use such spice
and fruit as you
like. Bake it
three quarters of hour
This is excellent
plain cake if made
right.

## Tea Cakes

1 pound flour
$\frac{2}{1}$ of butter
$\frac{2}{1}$ of sugar
2 cups milk
1 great spoonful ginger
1 teaspoonful soda
made stiff enough to roll out and cut with a tumbler
Bake in a quick oven

## Seed Cake

8 cups of flour
3 of sugar
1 of butter
1 of cream
1 teaspoonful soda
1 egg seeds to suit your taste

## Measure Cake

1 teacup butter
and stir to a cream
2 teacup of sugar
Stir in 4 eggs
that have been well
beaten to a froth a
grated nutmeg and
pint of flour
Stir it till it is ready to
bake. It is good baked
in cups or pans

## Clove Cake

3 pounds of flour
1 of butter
1 of sugar
3 eggs
2 spoonful of cloves
mix it with molasses

# Plum Cake

5 pounds of flour
2 of sugar
¾ of butter the
same quantity of butter
1 pint yeast
8 eggs
1 quart of milk
roll the sugar into
the flour add the
raisons and Spice
after the first rising

# Apple Cake

2 cups of dreied
apples soaked in
water enough to
cover them all night
then put in a cup
of malasses after
coping the apples
let them be on the
stove quater of hour
also the cloves and
cinnamon.
then a cup of sugar
and half cup of butter
a cup of milk a
teaspoonful soda
and salt
4 cups of flour
bake one hour

## Brooklin Sponge Cake

3 quaters of a pound flour
1 1/4 of sugar
12 eggs
1 lemon juice and rind a little salt.

## Vermont Sponge Cake

1 pound of flour
1 2/4 of crushed sugar
15 eggs
the rind and juice
2 lemons
and a very little salt.

Another
1 pound of flour
3/4 of sugar
2/1 a pound of butter
2 eggs
2/1 teaspoonful of soda
half a pint milk
3 quarters of a pound
currands.
Both these composition
cakes will keep good
many weeks

2 Sugar Ginger
bread.

2 cups of butter
4 of sugar
1 " milk
2 teaspoonful of ginger
2 " " soda
1 egg
flour to roll out

Olives Ginger bread

$5\frac{2}{4}$ cups of flour
2 of molasses
1 of sour cream
$\frac{2}{1}$ of butter
2 teaspoonful soda
and the same of
ginger
Bake about as thick
as cup cake

## Invalids Ginger bread

1 pint of molasses
1 cup of sugar
1 teaspoonful soda
a very little ginger
1 teaspoonful salt
flour enough to roll out
Bake it very thin
It is much improved by keeping a week or two

## Ginger bread

3 lbs sugar
1/2 " butter
1/4 do ginger
1 doz eggs rub into
3 lbs flour
bake 15 minutes

## Sponge Cake

1 pound of Sugar
10 eggs
the peal and juice
of one lemon
3 quaters of a pound
of flour. Beat
whites and yolk
seperately.
Bake 20 minutes

## To make Fletters

1 cup of Sugar
4 eggs
1 Spoonful butter
and Nutmeg to your
taste
The harder the better

# Marbled Cake

## Light part

| | |
|---|---|
| 1 1/2 | cup of White sugar |
| 1/2 | ,, butter |
| 1/2 | ,, sweet milk |
| 1/2 | teaspoonful soda |
| 1 | ,, Cream tartar |
| 4 | eggs Whites |
| 2 1/2 | cups of flour |

beat and mixed

## Dark Part Brown

| | |
|---|---|
| 1 | cup of sugar |
| 1/2 | molasses |
| 1/2 | sour milk |
| 1/2 | butter |
| 1 | teaspoonful Soda |
| 1 | cream tartar |
| 2 1/2 | cup of flour |

4 eggs the yolks
cloves, allspice,
cinnamon and nutmeg
ground, of each
$\frac{4}{1}$ tablespoonful beat
and Mixed.
Beat the eggs with the
sugar having the butter
soften by the fire
then stir it in.
put in the soda and
cream tartar the
cream or milk stirring
up and mixing all
togather then sift and
stir in the flour.

Directions

When each part is
ready drop a spoonful

of dark then a spoonful of light over the bottom of the dish in which it is to be baked and so proceed to fill up the pan droping the light upon the dark as contrasts with the different layers. Bake in a loaf pan.

## Boston Cake

| | |
|---|---|
| 5 | teacups of flour |
| 3 | of sugar |
| 2 | of butter |
| 5 | eggs |
| 1 | teaspoonful soda |
| 1 | teacup of sour milk |
| 1 | nutmeg |

## Ginger Cookies

1 cup of molaſses
1/2 ,, of sugar
1/2 ,, of butter
1/2 ,, of water
2 teaspoonful soda
2 ,, ,, of ginger
flour to enough
to roll out.

## Minister Cake

3 cups of flour
1 of sweet milk
1 table spoonful of butter
3 eggs
1 teaspoonful of soda
2 of cream tartar.
This will make
3 loaves

## Feather cake

Very good

1 cup white sugar
1 teaspoonful of butter
1 egg
2 even cups of sifted flour
2/3 cup of milk,
1 teaspoonful of cream tartar
1/2 teaspoonful of soda
flavor with essence of lemon.

Receit for
making buns

Take 1/2 pound of flour
sifted in to a pan
1/4 lb of flour sifted
into a plate and
set aside to sprinkle
in at the last
3 eggs well beaten
1/4 of a pound of
powered sugar
3 wine glasses of milk
a wine and a half
of the best yeast a large
teaspoonful of power
der cinnamon, et q
quater a pound of
butter cut up and
warmed in milk

# Hard Ginger bread

4 cups of molasses
4 large teaspoonful of soda
1 teaspoonful pulverised almon dissolved in hot water
a piece of butter the size of an egg
2 tablespoonful of ginger boil the molasses and pour it boiling hot to the flour make it as hard as can be rolled roll very thing and cut it to squares

# Rusk

2/1 pint of milk
2/1 pint of sugar
2/1 pint of yeast
a piece of butter
larger than an egg
a little salt;
the butter and
sugar melted
togather then made
into a batter;
let it rise and then
knead in the flour
until it is hard
enough to make into
cakes.
They should rise
on the tins before
baking and be washed
with milk and molasses

# Buns

3 eggs beaten light half a pint of milk
1 Spoonful of butter and flour for a moderately thin batter. Bake in tin cups in a quick oven.

## Cocoanut Drops

12 eggs to five cocoanuts:
grate the nuts fine
and dry in moderate
oven beat up the whites
of the eggs add the sugar
allowing one cup to two
cocoanut and beat to a
paste then stir in the
cocoanut and drop on
a pan and bake for
ten or fifteen minutes

## Sweet Potatoe Waffles

2 tablespoonfuls of
mashed potatoe
1 of butter 1 of sugar
1 pint of milk four
tablespoonful of wheat
flour mix well together
and bake in a waffle iron.

## Tea Bread

2 table spoonful of
white sugar
2 table spoonful of butter
1 table spoonful
wheat flour
1 teacup of cream
2 eggs a little salt
and water.

Rub the butter and
sugar togather beat
the eggs light and
add them with the
other ingredients.
Make into a loaf
and bake in a pan

# Sweet Rolls

1 pound of flour (dry it),
1 tablesoonful of fine mois
sugar a lump of butter
as big as an egg wet.
with milk and
2 spoonful of yeast.
Bake this in a quick
oven. Of large rolls a
quater of an hour would
be sufficient.
You must not knead
or roll these but cut them
and lay them on tins
~~The~~ The will rise in
ten minutes

# Doughnuts

Having noticed severeral articles in your valuable paper on household maters I send you the following recipe for making doughnuts which is as follows:

2 teacups of sugar
2 " " " " of milk
1 of butter
2 eggs
1 gill of yeast

add spice to your taste add flour to knead and make them soft; let them get raised and light before boiling.

## Rice Pudding

1 half pint dry rice
6 ounces of sugar
2 quart of milk
a little butter
and salt; put
cold into a hot oven.

## Another

1 teacup of dry rice
1 quart milk
season with salt
sugar add some
nutmeg raisons
and bake two hours.

# Indian Pudding.

3 pints of scalded milk,
7 heaping table spoonful
of fine Indian meal
well together & while
hot let it stand until
cool add half a pound
of butter.
4 four eggs, spice,
sugar; bake
four hours

Fritters

1 pint of sweet milk
1 " egg
1 teaspoonful soda
a little salt
with flour sufficient
to form a stiff batter
drop them from a
a spoon into hot lard
and boil them until
they are of a nice
brown

# Jumbles

One cup butter
Two cups of sugar
2 eggs 2 thereds
cup of milk
4 even cups of flour.
With three Large tea
spoonful of Royal
baking powderd
(well mixed
with the flour)
Beat the butter to a
cream adds Sugar
beat togather a few
minuntes then add
your eggs first having
beat them until
the yelk and white
wont Separate when

you it up in a Spoon)
~~add a handful of your~~
~~flour stir all together~~
~~them by degrees it prevents~~
~~the batter from being)~~
then by degrees add a
~~handful~~ your milk
with a handful of
flour by adding the
milk and flour
by degrees it prevents
the batter from being
lumpy. After all
the milk is added
put in the rest of your
flour and stir briskly
for a few minutes.
It will quite stif and
it must be in order

to stay up, Drop on a pan well greased with lard with a dessert spoon and stick a raisin in the top of each Be sure and use only a dessert spoonful of the dough for when baked they will be large enough This is a receipt that we use in our family and we all like them

This makes two loaves

## Coffee Cake

Five cups of flour
One cup of sugar
One cup of molasses
One cup of coffee
Two thirds cup butter
a variety of spices
to suite the taste a few
raisons 1 teaspoonful of sod

## Coffee Cake

One cup of coffe strong
1 cup of molasses
1 cup of butter
2 cups of brown sugar
3 eggs four cups of flou
1 nutmeg 1 teaspoonful
cinnamon 1 cup of raisins
1 cup currants and one
half teaspoonful saleratus

## Coffee Cake

1 cup of molasses
1 cup of sugar
1 cup of cold coffee
1 cup of butter
3 cups of flour
1 large cup of raisins
1 tea spoonful of soda
cloves cinnamon
and nutmeg to taste
This makes two loaves one
in a common cake tin
the other in a narrow one

## Coffee Cake

One cup each of sugar
butter molasses and
coffee 1 egg five cups
flour one pound raisin
one teaspoonful soda
and spices to taste

## Coffee Cake

1 cup each of strong coffee sugar molasses raisins and currants one tea spoonful of soda one teaspoonful cloves cinnamon an a little nutmeg. Stir stiff enough to keep the raisians from falling

## Buttermilk Cakes

1 cup of Buttermilk
1 cup of Sugar
2 thirds cup of shortening
2 eggs and one teaspoonful of soda. Flavor to taste. By putting in mix Spices it makes a good cake and I sometimes

put a cup of raisins spices

## Cream Cake

1 cup of Cream
2 eggs 1 cup of white sugar
2 cups of flour
a few currants
a pinch of Salt
2 teaspoonful of baking powder

## Ginger Cookies

1 cup of molasses
1 half cup of sugar
1 tablespoonful of Ginger
1 cup of butter
1 half cup sour milk
and two teaspoonful
of soda dissolved in
boiling water and
Stir in after the
flour Make it just

Stiff enough
to roll very
bake in a slow oven thin

## Gems

1 Quart of flour wheat or Graham
1 Pint of milk
1 egg bake in a quick oven

## Muffins

1 egg 1 teaspoonful of suga
1 cup of milk sweet.
1 pint of flour
2 Teaspoonful of baking powd
a little salt
Bake in fiveteen minuets

## ~~Sugar~~ Gingerbread

2 Cups of butter
2 eggs 2 cups of sugar
1 Cup of milk
2 Teaspoonful Ginger
2 Teaspoonful Soda

## Buns

1 cup of milk
2 cup of sugar
0
1 third cup of butter.

……

## Fruit cream cake.

1 cup of brown sugar.
1 egg.
But the size of an egg
1 cup of cream.
1 Tea spoonful of soda
1 Tea spoon full of cinna mon.
1 small nutmeg.
2 cups of ~~[illegible]~~ flour
1 cup and a half of seeded raisins.
This will make one good size loaf.

# Pop overs

2 egg's
2 cup's of flour
2 cups of milk
A small piece of butter
A little salt
Bake in gem pan's and
serve with with sweet sauce

……

SHAKER COLLECTION

# SHAKER COLLECTION

## Item 367

Correspondence, 1833-37, mostly to David Meacham and the Elders at New Lebanon, N.Y., from Garret [?K. Lawrence], Luther Coply, Seth [?Y. Wells], Betwey Bates, Eleanor Potter, Hannah Reed, and others from Watervliet [?N.Y.], Enfield [?Conn.] and N.H., Canterbury, N.H., and Union Village, Ohio

For the Elders.

Sodus Oct 13th 1833

Beloved Elders

Your kind letter of the 29th ult, (written by Br. Garret) was received in due time, I rejoiced on seaing it for I new the hand writing, & from whence it came, but when I came to open and read, & feal & scence the Love & concern, of the good Ministry, Elders, Brethren & Sisters for me, my heart was, & still is, fill'd with gratitude & thankfulneſs, yea more than I can expreſs; yea as I said before I have read it over and over & have ate and drank of its contents which refreshes my neady soul.

Now I expect you want to hear somthing more about my health; and I think it may give you some satisfaction

I have not been sick seince I wrote last, but think I have gain'd some; — my disorder appears to be broke up, so that it has no regular times of coming on: it strugles hard at times but has to yield: for the incesant prayrs of so many righteous souls, together with medical aid, is to mighty for it; so I feel some incorage'd, but I can tel better how much I have gain'd, after I have been at home awhile, (if I ever get their) & you can then be your own judges.

I am doing as fast as ever I can, for I want to get home verry much, it seams as tho I had been from home near about a year; but it has been, & stil is my labour to be in my duty, to be in the gift, and in so doing I feal justifycation.

I believe it is my labour to do all the good I can, and to reculect and put in practice what I have been taught, and I hope I shal not fall so far behind in my Spiritual travel as to loose sight of my company.

Now beloved Elders I want to hear from you once more verry much, be so kind as to give my thanks to Br. Garret for writeing, ask him or some one to write to me again. — Now as you wish'd me to inform you when I calculate to come home, I will tel you what I have laid out, I intend if my health will permit, and nothing turns up to hender more than I know of now, to start in season so as to be at Watervliet the first Sabbath in November. —— Now if you have any council for me I shal be thankful to receive it, eather in regard to the time of my coming home, or any thing elce. — dont fail of writing, for if you have no purticular council for me, I am a great ways from home, and rather weak in body, and to travel that mudy ditch so far alone, I shall nead all your prayrs, love, & blessing.

The Brethren and Sisters here are verry kind to me, and want to have me stay longer, but if I should stay as long as they would want to have me, I am afraid I should never see your lovely faces again.

Now beloved Elders I want to talk to you and to all the Brethren & Sisters a great deal, but I believe I must wate until I get home, then I will tel you all about it.

So I will close by sending my verry best never ending gospel love to you in your lot purticular, and to all the Brethren and Sisters in the first order, and as many more as you feel, together with my kind thanks for your remembrance of me.

Besokind as to give my purticular love to our good Elder Brother John & Elder Sister Rachel, together with my thanks for theirs.

If the Ministry are at home besokind as to give my verry best love to them.

It is a general time of health and prosperity with the believers here, and the Elders desire to have their love sent also.

Hopeing and beleaving that I shal see you once more I bid you a kind and affectionate farewell. Luther.

P.S. Besokind as to inform us in your letter when the Brethren start on their western seed rout; and wether they intend to call here, &c

Alton Ky

Oct 14

18¾

David Meachham
New Lebanon
Columbia County
N. Y.

Care of
Jonathan Wood

Watervliet August 2d

Beloved Elder Brother;

This is to inform you that my health is improving gradually. I stood the journey up here, better than I thought I should.

The good Physician here thinks it will do me good to go to Saratoga springs; and proposes next Monday for me to go, & stay two or three days. All are very kind to me here, and make me welcome with smiling faces, and benevolent hearts. The Ministry are well, & it is general time of health here: and what is remarkable there are scarcely any Mus*ke*toes.

Brothers Rufus & Freegift have just given me some love to send along, and I want my kind & hearty love to be received by you, & your lot; and given to all as far as you think proper, particularly to my near companions in Nos 7 & 8, and all the rest of the lovely numbers.

Over

Whortleberries are very thick here; and Elderess Ruth thinks I should do well to buy a parcel to send home. If any waggon is coming up this way, & I could get word in season I would get some collected, at the right time to send on.

The Deacons & Deaconesses in the office wish their love to go with the rest. Hitherto hath the Lord in his people helped me, and I feel thankful with my whole heart.

Farewell.

Garret.

6

David Meacham,
New Lebanon,
N.Y.

ALBANY
AUG
2

Watervliet, September 13th 1833.

Beloved Elders,

Yours of the 8th inst. was duly received — We were glad to hear how Peter's case had terminated, altho' we had scarcely a gleam of hope in relation to him when we left New Lebanon. It seems nearly impossible for any one, after such a privilege in the gospel, if they turn their backs upon God, & set their faces upon the pleasures of sin, to find sufficient repentance to wash out the foul stain, & to restore them to their birthright.

The tender mercy & charity of God, in his people, have been great towards Peter — all of which he has slighted and trampled under foot, as an unholy thing; and he has cast his own lot for time and eternity, and he alone will yet have to bear it, to that degree, that he will wish that he had never been born! As you and we feel conscious that we have faithfully done our duty in relation to him, we desire that all may give him up in their feelings. And as he did not like to retain God in his heart, so let him be forgotten & his name blotted out from among the faithful.

We were thankful to hear of your general health, and especially about Elder Sister Olive's keeping up so well. Elder Calvin &c. returned from Sodus the 5th inst. — They esteemed Luther very highly for his good example on the way, & while at Sodus, and almost felt as tho' they were accompanied by an Angel. We have had a plenty of labours to attend to since we came to this place; as some of the Elders from every family, except the Second, have been absent.— Those from the first & second Orders we are looking for daily. We have great deal of company, laterly, both of Believers & the world.

As John is in a hurry to start, we must refer you to him for further particulars, and close with our very best love & good will— Farewell from your companions

the Ministry.

For the Elders,
in the first Family,
New Lebanon.

Sodus September 1st 1833

Beloved Elders.

I think by this time you are expecting to hear somthing from me; — I shall therefore endeavor to give you some information how I have got along thus far.

I started from Watervliet on Tuesday the 20th in company with those from Sodus & three from the south family at Watervliet E— Calvin, E— Elisebeth & Hannah arived at Schenectaday about 10 Oclock, engaged our pasage and started at 12; had a quick pasage arived at Pilgrims Port two miles from Lyons, at 11 Oclock A.M. the 23rd, stoped about 4 hours at Sallay Sindels, arived at Sodus at half past 5, some what fateag'd, tho' I stood the journey much better than I could expect; concidering my feable state of health, as to other perticulers of my journey I can inform you when I get home.

I arived at Sodus as before stated, was gladly received and made welcome to stay as long as might be the gift. — I have spent the time thus far, mostly in visiting, singing, doctering, &c: I have had some strong simtoms of having a savear turn of sickness, but tho' your earnest desires together with mine, and the aid of medicine, I have thus far been able to withstand it, and can say I think I am in a good way.

Elder Calvin and company started homwa on the 29th ult, Elder Jeremiah went to carry them out to Clay about 40 miles.

Now beloved friends I should be verry thankful to see you, but I am a far off, tho' you feel verry near to me, yet I cannot see you face to face and converce with you; however, it is my labour to be recconciled to my situation, and do all the good I can, and gain as much health as posable, and in so doing I feel under a bleſsing, believing that I am in my duty. now kind friends if you or some one of you feel willing to send me a few lines and inform me somthing about home, yea sweet home, I shall be verry thankful, for the change is verry great; here I am among young believers mostly, which makes me feel as tho I was alone, then again when I concider I feel you near, verry near which makes me feel verry thankful, for I know if I am faithful, we are one tho far distant in body, and when the times comes for me to retur home, I shall meet you in peace, and then it will be happy times for me you may depend.

I shall now close by sending my warmest best love to you, and to all as far as you may feel, particular to those who feel a particular regard for me; still desiring your Prayers, for I feel poor and needy.

The Elders at Sodus desire me to send their love likewise,

So farewell, from your loving brother

Luther Copley

Sodus September 22nd 1833

Beloved Elders

I think it may be interesting to you to hear somthing further respecting my health, and situation; I am sorry to have to state that shortly after the date of of my letter, I grew worse until the 8th. (the date of yours) when I was compelled to yield, which was verry trying to my fealings; however Br. Elisha and the Brethren and Sisters spaired no panes in doing all they could for my health and comfort, so that in about twenty four hours I began to feel better, and continued gaining until I was quite comfortable, so that by saturday the 14th. E Jeremiah and I walked out in the woods; but before we got to the woods, their came a man from the Postoffice, bringing a news paper and a letter, the letter was handed me by E Jeremiah; and you can hardly imagin my feelings on seeing my name, and discovering it to be Br. Garrets hand writing, E Jeremiah had some busineſs with the man, so I had an opportunity to open the letter and read:

Never, nay never, did I ever feel so before, and when I came to whare it said, that more than two=hundred hands were raised in conformation that the love of all was sent to me, my soul was filled, I was obliged to stop, for I could not sea to read until I had given vent to my feelings; — I have read the letter over and over and ate and drank of the contents, which is sweeter than honey, yea more delicious than any thing earth can give. — To feel my relation and joining to the people of God, so that I can receive the love and bleſsing of my Elders my Fathers & Mothers my Brothers and Sisters, fills my soul with gratitude and thankfulneſs, yea with unspeakable joy, which I cannot expreſs, and I am determind to always be so faithful as to hold a just relation.

I must now say somthing further about my health, I think my turn was not near as hard as usual; so I feel some encoraged, but how it will finaly turn I cannot tel, however I mean to hold out good corage yet; Elisha feels some corage also, and wants ~~to~~ me to continue some longer, and we cannot tel at presant how long it will be best for me to stay.— Te Elders, Brethren & Sisters, feel a great desire that I might gain my health, and are verry kind and free to do all they can for me.

I want to get home verry much, but at presant I do no feel able to undergo the journey.— Yesterday I felt quite unwell, insomuch that I felt some discouragement; however I laboured to chere up, I thoat much of the good meetings, and many precious gifts I had received at home, and how I had many times been refreshed both soul and body; come evening I felt as tho' I could not feel satisfied without feeling my soul refreshed, I laboured earnestly until I felt a satiſfyng gift; which fill'd my soul with thankfulneſs; your love and prayers I perceptably felt, and tho' far distant in body, I felt as tho' I was with you in spirit.— We had a lovely good meeting & I went to bead more comfortable, and continue so to day.

Perhaps by these few lines you can judge somthing of my feelings and situation, it is late in the evening and I am some tierd having had considerable exercize to day besides writeing this letter.— be so kind as to give my thanks to Br. Garret for writeing, wishing him or some one to write aga

I will therefore close by sending my best everlasting gospe love to all in particular, together with my kind thanks for your rememberance of me, still desireing yours prayres.

O; their is one thing more, in our meeting this afternoo I received the love of the Elders, Brethren, and Sisters, all, with uplifted hands did desire that their love might be sent with mine and they sent it feelingly you may depent.

so farewell from your ever loving brother, Luther Copley

Alton N.Y.
Sept 23

1

David Meachham
New Lebanon
Columbia
N.Y

{Care of
Jonathan Wood}

Enfield, Feb. 14th 1834.

Dearly beloved Elder Brother,

As a favorable opportunity now presents, I write a few lines to inform you that I am still in the enjoyment of my usual health, and that I expect, if nothing prevents, to return home in the course of next week — I have found business enough to keep me employed since I have been here, and considering the absence and sickness of the Elder Brother, and the bearing and anxiety that has been felt on his account, my success has equalled and even exceeded my expectations; so that I ~~am~~ trust I shall return home with a conscious satisfaction that I have done some good by coming here, and obtained the general approbation of the Society — I find here no deficiency of that spirit of ~~[illegible]~~ general kindness and love which characterizes the true followers of Christ every where — I am sorry to learn that our good Elder Sister is still failing, tho it is no more that what I ~~[illegible]~~ feared ~~[illegible]~~ when I left home — But we must submit to the will of God, and humbly acquiesce in the wise dispensations of his Providence, and console ourselves that our loss will be her gain —

Be so kind as to accept my kind & everlasting love, and ~~[illegible]~~ give a good portion of it to the Elder Sister, if living, and to all, as far as you feel a gift; for tho absent in body, I am present in spirit, and my love to my good Elders, brethren & sisters is my comfort and happiness. I write in haste.

Seth —

Alfred August the 19 - 1834—

To the Ministry, Elders, Deacons, brethren and sisters at New-Lebanon and Handcock unitedly—

We the Ministry, Elders, Deacons, brethren and Sisters at Alfred, together with the Elders of Gloucester (they being here) unitedly send our sincere and heart felt thanks, to you all, unitedly and individualy, for the good and verry satisfying visit we have had with our beloved brethren and Sisters from Hancock; they truly brought us a goodly treasure of pure gospel love and union, and they were so true and faithful in the discharg of their trust respecting this blessed treasure of love and union, so that we could not help feeling the same: it felt to us like the bread and waters of life; be ashured, precious gospel friends, that the bearers of this goodly treasure were true and faithfull, loving and kind, and they have done us much good, we feel greatly refreshed, and feel to take hold of new strength, so that we may obtain another sep in the resurrection—

When children has once had the tast of a good sweet cake, as soon as they begin to be a little hungry they will be wanting more, this is a natural concequence; and many times they will be unreasonable in their requests, prehaps to their own hurt; in this case the parents dictates what is best—

Now gospel friends, we all unitedly, (as above stated,) send our best love to you all, particularily and unitedly desireing your united prayers— Our good friends who has visited us will be able to inform you, as to common matters, and things here, for we know, by experimental knowledge, that you care for us, and will be glad to hear from the brethren and Sisters in the State of Maine—

Farwell Beloved friends—

To the Ministry, Elders, Deacons
Brethren and Sisters, at New lebanon
and Hancock, unitedly and individualy—

We send a letter to Elder Ebenezer [illegible] by this same mail.

N.B.

Enfield, New Hampshire. May 16th 1835.

Beloved Elders;

We arrived here yesterday about 1 o clock P.M. all safe and sound. The first day, we found very rough & slow travelling, especially through Hancock & Williamstown; but the weather was good for the two first days, and we got along 87 miles. The ~~[illegible]~~ third day was rainy & snowy, and we only came on to Winsor, 24 a 5 miles. Here Caleb M. Dyer arrived soon after we did & we put up for the afternoon & night. The rain & snow continues falling yet, & we have not seen the sun in New Hampshire.

Our gospel friends here, have given us a kind & hearty welcome, & last evening we were introduced to above a hundred smiling Brethren & Sisters, who all told us their names, sung us a welcome song, & danced, and were very lively & free indeed. I can't tell all about it now; but they so conducted matters, that we felt very cheap & small before they got thro.

Elder Benjamin arrived here from Canterbury last Thursday, he left the rest of the Ministry at Canterbury; and he proposes for us to go there next week Thursday, in time to see the Alfred Ministry who are now there. Elder Benjamin wishes me to state that, he & his lot have concluded to put off their journey to New Lebanon till the 9th of June. He sends his kind love & the love of his lot, to the Elders & to all as far as you choose to extend it.

Elder Sister & Henry & Semantha & myself send our kind love to all our dear friends at home. We are all in usual health: mine is better than it was when I left home. I opperated upon Cynthia Wrights eye this morning, & I think there is a fair prospect of her getting help.

Do still remember us; we know you will. Elder Sister send love in particular to the Elders. Farewell

(N.B. our horses stood the journey nicely.)

Garret.

We send a Letter to Elder Ebenezer Watervliet by this same mail.

Recd. May 21st 1835

Enfield NH
May 16

12½

David Meacham
New Lebanon
Columbia County
N.Y.

Via Windsor
Vermont

Canterbury; New Hampshire May 25th 1835

Dearly Beloved Elders;

Here we all are, in health & happineſs at Canterbury; taking comfort as fast as any mortals ever did, we think. Elder Benjamin guided us here last Thursday, and ever since, we have been busily engaged in visiting & going from place to place. I was going to say that it appears as tho the people here feel as tho they could not do too much for us; but they actually do too much for us, by half or three quarters. We never shall forget their notice, nor the various mortifying scenes they lead us thro, in making so much of us. Neither are we forgetful of your kindneſs in fitting us out for the journey & giving us this privilege, while you are at home, (we mean all, Brethren & Sisters) at work hard for us, while we are here living like lords & kings. Every thing is very nice here & at Enfield, and we almost feel in a hurry to get home, & be doing our part towards cleaning up fit for the Ministry here to see, when they get there.

It is laid out for us to leave here on Thursday next for the sea coast, in company with a load of Brethren & Sisters from this place. And probably we shall arrive at Harvard the fore part of next week. Elder Benjamin says there is a nice retired place at Hampden beach, where we can stay and be taking the sea air over Sabbath as well as any day.

We should be much pleased, would some one at home write a letter to us on receipt of this, directed to the care of Hosea Winchester, Harvard, Maſs, for we want to hear from all our friends at home very much.

Elder Sister sends her special love to the Elders & to all. The rest of us want you to take our love in the same way, to all & every one, & peculiarly in union time, give it to all in the claſses where we live. Mine in particular to Eliab & Isaac.

The Ministry & Elders here have enriched this letter with their love & the love of the family, to be given out as far as you think it expedient.

The weather is very pleasant, & the health of the society good.

In behalf of the rest, & for Garret.

Over.

. Elder Sister & Semantha want I should ask Betsey B. to make 2 Bonnets of Semantha's size, with Battice cloth for capes, nice ones, for Elderess Esther & Harriet when they come. They will probably get there by the 13th of June & perhaps the 12th. Could not some one meet them at Jordans Tavern Hancock? It would make a pretty ride; & they notice us so much I have taken the liberty to ask this favour on our account; for it seems as tho we should die with shame to be so boosted.

If Br. Isaac Youngs & the rest of the cunning workmen in No 7 only knew & could realize, how they lift us here, they would be a riveting that hook on the long pole, with which to reach me in particular, to bring me down to the proper level when I get home. However I intend to crawl down off of the high mountain just as I reach home. Garret.

Br Daniel, do you ask Betsey to give my kind love to those in the shop over her head, & assure them that I feel as tho I am actually improving in my health. Dont fail to write excuse blunders, the mail carrier is waiting — Farewell G.

Rec.d May 28th 1835.

Shaker Village N.H.
May 25. 1835

Paid 12 1/2

David Meacham,
New Lebanon,
Columbia Co,
N.Y.

## A little chat with my dear Brother Daniel Bowler.

Dear Brother,

What shall I say, I know that you have sometimes, as much tribulation as you know how to bear. I say, well, well, you have good Elder Sister and Sister Betsey to help you, and thats not all, a great number of good Brethren and Sisters to comfort you, also the kind Ministry to your elbow, so you can turn to them at your leisure.

Daniel you will by this time say, I think you have some comforters too, there is kind Elderess Betsey, Br Luther and Joanna, they must be comforters in very deed; Yea, I should die without them.

Daniel, think of us, away here in Ohio, at Union Village, clear out of sight of Lebanon, all day in tribulation, at night we come together and talk about the work of the day. Sometimes cry- kneel and pray, so we have spent our time thus far. But now the times begin to grow some brighter

This with my best love to Elder Sister and Betsey, keep to yourself a double portion. Give my love to the Elders in the Second Order, and to all as far as your love extends, dont forget Elder Br Amos and his lot, tell them I remember them all by name, dont forget Br Daniel Hawkins, but to him and his lot, give our hearty love, farewell.

Elderess Betsey and Joanna desires to have
their love go with mine.

From David M
To Daniel Bowler.

N.B. Elder Brother wrote this letter with a pencil, himself.

To Dr Daniel Br[illegible]

Watervliet Jan. 17th 1837

Beloved Brother Garret,

It is with a good degree of interest that I now undertake to commune with one so near the verge of life, (if so be that life is yet visible.) although it almost seems as if I was addreſsing one, whom I am at a loſs to conclude, as to his present place of residence; for, "whether in the body or out of the body, I know not."

At any rate, if the spirit has not yet taken its flight, but still remains within its earthly tabernacle; yet, it may be so situated as to be inacceſsable by the means I have adopted of reaching it; or so far travelled from the things of time as not to be entertained with communications from this side eternity &c

These reflections seem, in some measure, to retard the progreſs of my pen; and, not a little, check the lively chain of thoughts as they flow to my mind; fearing that, instead of communicating any thing that will tend to contribute to your comfort and pleasure, I may unhappily, say something not so well corresponding with your present feelings &c

However, I feel that I have a duty to perform, which has remained already, quite too long in an unfinished state; and a further postponement of the thing, only adds to the difficulty of its performance — The remembrance of your agreeable and very interesting letter, so completely filled with gospel love and good feelings, urges me to the performance of my present task. I must confeſs, I am almost brought to the blush, sensing my negligence in answering your worthy letter. And indeed, I suppose you think, that it is waiting a great while for the return of harvest; and even now, instead of being able to return you a *hundred*, *fifty* or even *ten* fold; I am constrained to plead *insolvency*, and beg for mercy.

But be assured, I am not altogether unmindful of your kindness and favors, so abundantly extended; for tho' I have not the faculty of expressing my feelings on paper; yet I feel very grateful for your love and notice.

When Elder Brother returned from Lebanon he gave us some encouragement about your again visiting us; that you & Brother Liab proposed taking a ride to Watervliet; but, I very much fear it will turn out to be nothing more than that ride you talked about, as long ago as last winter; in which you was a going to journey *right up*; by which we are to understand, I suppose, that you are about to quit this earthly tabernacle; and all that pertains to it, and rise above the transient scenes of this life; and so ascend to the celestial regions of eternal bliss — What a pleasing reflection! sure, the idea or anticipation of such a journey, is delightsome and tempting to a soul prepared like yours, for a kind reception.

What is there pertaining to this transitory life, that is at all desirable and enticing to the soul that has tasted the sweets of celestial enjoyments! And how much greater will be the comfort and happiness of such, when they have put off this clay, and are no more encumbered with the pursuits of earthly enjoyments, which are so continually accompanied with vexation and disappointment.

As I said before, you may be meditating on these things, and too much engaged in the pleasing sensations of futurity, to be at all gratified with these incoherent lines. However, as long as the soul and body are united, there is hopes of finding acceſs to the understanding, and obtaining some influence upon the passions, by bringing to recollection past events.

And now beloved Brother, I will no more burden you with this strain of discourse, but will now confeſs the truth. And that is, I wish, very much to see you, traversing our Village, cheering the brethren and sisters with your smiling and lively countenance.— But it may be that bodily sufferings has changed the order of its appearance; if so, then let thy animating voice be again heared in the streets of our Village, and under the roofs of our dwellings. But when shall we again witneſs so enlivening a scene? when again gratified by enjoying your agreeable company? Time alone must determine.—

Beloved friend; I must think of drawing to a conclusion as I have nearly covered my sheet; and it is geting quite late in the night— But before I close, I must request you to remember me in love to Brother Liab, Br. Isaac and in a particular manner to Br. Daniel Bowler— and in fact, to all as far as you feel— Also, fail not to accept of a large quantity of my best and warmest love, for yourself— Also Br. Fredrich requested me to notify you, that he wishes to see you very much, and wants you to accept of his kind and affectionate love.

And were the brethren & sisters generally, aware of my writing, they would send love enough, to clothe you completely, throughout. (Bon ton.) Farewell from your little friend

Austin.

January 18

P.S. Now then comes the best of the wine; Elder Brother desires you would accept of his very best love and good feelings for yourself in particular; and also give it to the Elders, Deacons, Brethren & sisters as far as you feel — And before I can get my letter sealed this morning, a bountiful store of love comes from the Office, the physicians also throw in a bundle — Now you must not read this loving part of the letter, till you have perused that which precedes it, for if you do, I fear you will have no inclination for the former

Austin

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Paid 6

Garret K. Lawrence
New Lebanon
Columbia Co.
N.Y.

Watervliet NY
Jan 18

Canterbury July 1st 1836.

Dear companions in the gospel,

We embrace the present opportunity to answer the request of our good friends, & inform you, something relative to our welfare, & prosperity on our journey since our absence from home. It having been concluded before we left home to be four days on the road to ~~m~~ ~~[illegible]~~ at Enfield.

We accordingly made our calculations to divide the time & distance equal as poſsible, that we might reach Enfield on Friday following. We stoped at the Tavern, that we had proposed to put up for the night at the hour of 4 o'clock P.M., but the Landlord not having suitable accomodations & the place dirty & filthy, it was to repugnant to our feelings to tarry there over night; but drove on to Shaftsbury to Babcock's Inn, who were very nice & accomodating people: making the distance that we had travelled one third of the way to Enfield.

We arrived at Enfield on Thursday evening, having travelled 44 miles on each of the preceding days; we had nothing to fear as it respected our way for all anxiety & embarraſsments were taken from us. The good Ministry (Elder Benjamin &c. company were as Angels before us, by day & by night, to conduct us to their happy abode, where we met with hearty welcomes, & a kind reception by all, both brethren & sisters. How thankful we were once more to arrive among our gospel friends, in good health &

prosperity, having passed thro' much sand & dust, so much so that our clothes, wagons & horses were literally covered.

The next evening on our arrival at Enfield we were conducted to their dwelling house, here we found the first family all assembled waiting to see us. After giving out the love to all present, that we had been entrusted with, they all united & sung us a welcome song, which had been composed on our account (no sooner had they finished their singing), than the brethren & sisters formed into circles, & we went thro' the ordeal way of visiting both brethren & sisters speaking individually to all present; their countances was an index that they felt pleased to see us; we concluded our meeting in a lively love song in which we all united in the danced in the greatest simplicity & freedom of the gospel.

The Ministry of Alfred & Glouster arrived at Enfield on the 22nd ult. in good health & prosperity; having passed thro much mud & rain on their journey. They informed us that Isaac Bracket, the 2nd Elder to the Chh at Alfred deceased on May last in the 45 year of his age; his death is much lamented by the believers there. The ministry of alfred appear very much pleased to see us, & truly the words of the poet is verified, when he says, from Alfred to Kentucky plains we feel our love & union.

We started for Canterbury on Monday last, being escorted by the good Ministry of Enfield & Canterbury & the good Ministry of Alfred & Glouster. We arrived at Canterbury about 7 o'clock in the evening; having travelled 44 miles.

Here we met our good friends, with open'd gates & doors & open'd hearts to making us welcome to their lovely habitation, lovely indeed, for this place is a celestial paradise, every thing here is in the neatest order, situated on a commanding eminence which overlooks a variegated scenery on every side, while the durability of their fences, the neatness of their gardens & fields, all combine to render it delightful & pleasant. The weather most of the time that we were at Enfield was, cloudy, cold rainy & chilly so much so that fires were not uncomfortable. But did this check the love, the union of the good Brethren & Sisters? Nay; the kindness, the thousand blessings & good feeling that were bestowed upon us both at Canterbury & Enfield must forever rouse, in me emotions of gratitude & thankfulness, & will be indelibly stamp'd upon my mind that remembranc & love which can never be eradicated.

They have sung & danced for us, & for the believers at Lebanon & (Kentucky); & sent their love to us from time to time, all this because we were from the west. It is not mountains nor rivers, nor distance, that can separate the love & union of believers here in the east & those in the west; the same faith [illegible] gospel is felt here that has been taught to us at Lebanon; Their whole feelings are to copy & imitate the good example & virtues of the Brethren & sisters at Lebanon. But I must draw to a close, by tendering our kind & best love to all our gospel friends particularly the rooms Nos. 15 & 16 also ~~Elder Benjamin~~ & ~~his &c~~ the good Ministry of Enfield & Canterbury & the good Ministry of Alfred & Glouster impart their kind & best love to all, ~~&c~~ the ~~good~~ Ministry Elders brethren & sisters at Lebanon Farewell from Rufus & Miles

Shaker Village N.H.
July 1. 1836.

12½

David Meacham
New Lebanon
Columbia Co
N.Y.

M.B.

P.S. We expect to start for Harvard & Shirley next monday Brs Caleb Dyer & Thomas Corbet will accompany us by (via) of Boston. Fox our horse has stood the journey remarkably well so far; & apparantly as much pleased to arrive at Enfield as we were, for no sooner than he entered the yard at Enfield he gave a very hearty neigh. [illegible]

Watervliet Oct. $22^{nd}$ 1836.

Beloved Elders,

These few hasty lines are to inform you that we learn by Elder Freegifts late communications that Elder Benjamin Youngs has requested to be released from his charge at South Union & to return to the East, which has been granted; and that he appointed the $8^{th}$ instant to start on his journey: of course we are daily looking for his arrival. But whether he will make his first appearance at New Lebanon or Watervliet we have not been informed; but we suspect he will call in the latter place first — be this as it may, we think best to inform you beforehand, if the ~~the~~ present is not too late.

We are in usual health, & it is a time of general good health in this Society — Work a plenty — Painting bildings, hearvesting Broom corn, diging Potatoes, gathering Apples, harvesting Indian Corn and many other things to secure them from the inclement blasts of a severe Winter which seems to be approaching ~~with~~ rapidly ~~approaching~~ before we are fully prepared. However, the Brethren in the First Order here, finished gathering Ap̄les the $18^{th}$ instant, and their ~~tt~~ Potatoes yesterday. But most of the time since we have been here has been unfavorable for out door busineſs.

Accept with this our best loves and bleſsing till we meet again. Farewell, from your friends

the Ministry.

Water Vliet Canton O
Oct 22nd

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Davd Meacham,
New Lebanon,
Care of Jonathan Wood Esq N.Y.

Watervliet, Jany. 23d. 1837.

Beloved Elders,

Your kind letter of the 18th. came to hand late Saturday evening— we were glad to hear from you, & about our good friends generally, & especially about poor Garret and Salome, do give them our kind love if they are living when you receive this. Concerning your request for our opinion relative to opening the body of Garret, we have only to say we do not like to have the practice become common, or to have it done on trifling occasions. But as Brother Garrets complaint has been singular, & has caused him & others much anxiety to know the cause, if it is believed that the living may be benefited by the knowledge which may be gained by opening his body, and you think it will give more ~~diſ~~satisfaction than disunion we will give our approbation in the matter.

As the bearer of these lines is in haste to try to break a road ~~[illegible]~~ to Albany, we must be brief— We have had a long spell of cold weather, at least eversince we have been in this place, but no snow of any account till friday night, since which it has snowed almost constantly, & been uncommonly boisterous. It has long been a time of heavy colds in this Society, & we have our share. E. Ebenezer had a very hard one— E. Ruth & S. Asenath had it some lighter, and the writer has now a pretty severe cold, but hopes he has seen the worst of it— be that as it may, none of us have been laid by. Beulah Down departed this life the 11th. instant.

Accept, beloved Elders, with these hasty lines our best love & bleſsing, and impart the same as far as you have opportunity— don't forget the sick— farewell. Pray for us.

From the Ministry

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David Meacham,
New Lebanon,
Columbia county,
N. Y.

JAN
23

Care of Jonathan Wood.

To the
Elders in the First
Family

Enfield, Feb.y 15th, 1833.

Much asteemed and kind friend,

I often think of the short interview which I had with the good brethren and sisters, Br. Rufus Br. Daniel Sister Asenath, and Sister Olive, on your way home from Enfield. I often think of it, I am thankful that that I had a privilege to do my friends a kindness, it feels like ablessing to me. The love and union which I gained with you, feels like precious ointment, and like healing balm. When I consider how we got along on the road brings you very near to us, and the morning we parted, how motherly you were in dividing the spoil, I was afraid that you had robbed yourselves. Kind sister Olive I have not forgotten the pretty songs and

handkerchief that you sent me; I scarsely ever
put it on, with out thinking of New Leba
non, which I consider as tokens of your love
and rememberances, for which I heartily thank
you. I also kindly thank all the Ministry,
Elders, deacons, brethren and sisters for their
kindness love and cares which they bestoed on me,
when I was there. With these few lines, be so
kind as to acept my kind and best loves, and
give it to as many as you thinks proper.
Farewell. from Orvill Dyer.
to Olive Spensor.

New Lebanon. November 23rd 1834.

Respected and beloved Elders,

It is very seldom that I can expreſs my feelings to you to my satisfaction, and feeling a desire to have you know the inmost feelings of my heart, I have had a desire to write a little to you, thinking that I can expreſs myself better, than in common conversation.

Altho my natural talents and faculties are small, yet I mean to improve them, to the best of my understanding, in doing good: and I do feel thankful that I have been blest with that faith and conscience, which I believe will save my soul from hell, and prepare a happy abode for me when I have done with time, if I yield that obedience to it which it demands of me. This feels of more worth to me, than all the great talents and riches that this earth can afford, for I know, and often consider, that all earthly things will soon vanish away, and then, these natural things will be out of date, and I shall receive the reward of my works, according to my privilege, and the degree of faith and light that I have received. I feel as tho' I was obligated to be very good, for I am sure my privileg feels very grea to me. I know it is my duty to give up all my own ways and will, to be subject and obedient in all things, in order to be worthy of my privilege, I do not feel as tho' I am worthy of it, nor do I feel capable of ever rewarding my good Elders for what they have done for me, altho I know that I can do more towards it than I have done. I do not feel as tho I had been so willing to give up all as my privilege requires; but it is my sinsere determination to be more faithful, more simple and honest; more devoted and wholly given up to do the will of God which is in my Elders.

There is one thing in particular, that I want you to know how I feel about, which is this. Whenever you have reproved me for any thing, I never have let my nature rise to feel against you in the least degree: nay indeed, but very far from this, I feel thankful for every word that is against my evil nature, for altho it grinds and mortifies this, yet it sets my soul at liberty, and fills me with meekneſs and simplicity, and I can always feel such mercy and charity, flow from your spirits, that it gives me new courage to set out anew. I do truly love the chastning rod, & beg and pray that you would not withold this precious jewel from me; I often feel the need of it, and crave it; for it really seems sometimes, as tho' all the powers of evil were combined, to see if they can't bring me into sin & darkneſs; and why should I not feel thankful to have something to help me withstand this flood of evil, since it is the sincere desire of my heart, to be an overcomer of every propensity of an evil nature.

When I look back upon my past life, I wonder how I could have been so numb and stuped, it seems as tho' I had been wandering in darkneſs, yet I have always been taught continually; this proves to me that a great privilege, and a great deal of counsel will not save me, unleſs I have the real

substance and spirit of the work in my soul, and this is my daily labor, to
strive to gain that substance of the gospel, which will be an anchor to my soul
in times of temptation and tribulation; and which will abide thro' time and
eternity. I know that my faith is established in the way of God, and there
is nothing in the world that looks pleasing or enticing to me in the least
degree: all that I seek or labor for, is, to keep my union, and be truly joined
to the work and people of God; and dear Elders, I would be glad if it could
be so, that when you think of me, you might feel satisfied, and know that
I am striving to reward you for your hard labors and patience and charity
that you have bestowed upon me. I know that I have vexed, and worried
your feelings, and caused you tribulation a great many times, for which I
would give all the world if I could mend, and make it as tho' it never
had been; but I do sincerely beg your forgiveness, and as much love and
union as you can afford me; for this is all the comfort and strength that I
have; and without it, I am a poor miserable creature. I have felt a great many
times, as tho' you had done your duty in teaching and helping me, and I
could not think hard nor strange, if you was entirely discouraged, and
should shut me entirely off, but I never have felt this from you, but on
the contarary, I have always felt such mercy and charity, that it has seemd
as tho' it would break my heart when I have considered it, and I do feel
thankful that I am not left so destitute of sense and reason, that I do not
know what has been done for me, and I hope & pray that I never may be—

My works must prove what I have said,
Or else my faith is surely dead;
But I sincerely hope and pray
That I may prove it day by day;
By keeping humbly in my place,
And giving room for truth and grace,
In every action, word and way,
Let these good virtues bear the sway.

A loving spirit meek and kind,
An honest heart, and willing mind,
Is that which I can plainly see,
Is justly now required of me;
And if I'm faithful day by day,
And in obedience watch and pray,
The Lord in mercy will I know,
These heavenly gifts on me bestow—

Elizaette Bates—

New Lebanon. April 24th

Dearly beloved Elders..

It would be very pleasing to me to write some of my serious feeling to you, and I count it a priveledge to. I believe you know what my faith is, and I feel determine to live up to it, my feeling at preasent will be to express my thankfulness for the blessed gift and priveledge we had to open our minds and the good gift of repentance.

I receive that strength and power in this gift with the help of my good Elders that pen or tongue will fail to express.

When I sense your love and charity your notice and your good feelings for me: as I very often do. My heart is fild with gratitude and my eyes with tears of love towards you. I hoften think of you when I lie down to sleep but sleep is far from me

I seense your kind feelings for me which breaks my heart & tears flow freely. The way of God is my intrest & I feel determind to always abide in it my faith is astablishe'd never to be alterd, my mind is stedfast I know this to be the way of God; & as far as I yeild obedience to it I feel comfort & feel rewarded for all the crosses I take up. I would not exchange my home for all the vain enjoyments of this world.. When I am in the work of God every thing appears beautiful and lovely. I love the way of God it is beautifu and pleasant. I think meny times how can a soul that has ever taisted the good word of God ever turn their backs; this feels awful to m

I feel determind every day I live to be more & more faithful more punctual to keep every order that is given for our protection. I want to be yours then I know I shall be God's; when I look ever to God I look to my good Elders; and here I find God and his protection. In times of tribulation I have felt your spirit to be like balsum to my soul. I cannot express my love and thankfulnes but still I pray that God would make me more & more thankful. I feel determind to always be faithful and take up every cross & bin my evil nature to the cross. I know when I yield obedience to your good counsel I have ever been protected. And I feel as tho I could ever give thanks to God. And meny times I have fell on my nees and returned thanks to God for my good Elders.

I went to meeting this morning & had a very good one; the good instructio that we received felt very precious to me. this self government is what I have laboured to gain.—— And O my good Elders be so kind as to pray for me that I may gain victory in this one thing.

I feel thankful for what I have gained but still I want to gain more. I feel thankful for my good home & every good thing I am blest with.

I feel thankful for the love & union I can feel from my good Brethren and Sisters my love for them will never fail...

O my good Elders do not spare
The chastning rod on me
For I'm determined for to bare
What ever is for me
O may I ne're unthankful prove
For what I have received
But love the precious way of God
In which I do believe.

Ther is one thing furthre I feel thankful when I look round on my good young Sisters & see them striving to be good and take up their croſses and feel their faith and determination to be good.. And their love for their good Elders; this feels to me as tho they had received good & they know throu whome they have received it...

O it is pleasant in my sight
The youthful mind to see
Forsaking every vain delight
And live in purity
O may they ever more be blest
And always thankful be
That they from evil have been kept
And from the world are free.....

Dear Elders be so kind as to except of this with my best and everlasting love so kindly farewell..

From Eliza Ann to
My good Elder Sister and Betsy.

For the Elders.

Hancock Jan. 29th 1834.

Beloved Elders.

Permit us this time to address you. The beautiful presents we received from you, by the hand of our good Brother Garret, awakend feelings in our minds, which we are unable to express.

We looked them over and over, and said one to the other, "Dont every part of these gifts resemble heaven?" "O how can we be thankful enough for such beautifull gifts." We will go and show them to our beloved Ministry" This we did, and they were much pleased for us. After this we showed them to the Deacons and Deaconesses, and to all the Brethren and Sisters as we had opportunity. Elder Brother would raise his bowl in his hand and say; "Brethren and Sisters, did you ever see so pretty a thing before? it looks to me as if it came right from heaven." "O Elder Brother, it did come from heaven; for it came from hevenly beings,- the Elders in the Church". "Yea, truly, you are right; for so it did". Next, dear Friends, we labor'd to know what use to make of our valuable presents, and have come to the following conclusion. The pretty white boxes, we will place in our drawers, and in them deposite our choice letters, hymns and anthems. The bowls we will keep in our rooms for extraordinary use, and in cases of sickness. In the latter case, we think they will be a help to improve the appetite, as we all agree that either porriage or broth would relish much better taken from one of those bowls than from any other. And the nice white handkerchiefs Elder Brother and Joseph think they shall wear, at some suitable times, to the lovely Lebanon. Elder Sister and my self intend to make our pretty fine Caps, and should we ever again have the privilege to visit our Dearly beloved friends at New Lebanon we shall be sure to wear them. Now good Elders, we have yet one thing to tell you, that pleased us much more than all thes. When we read your beautifull letter and pretty hymn, with those two verses sent to Elder Brother. we much pleased indeed. The love and union there express'd, reached our Souls and caused, the tears of gratitude to flow in thankfulness to those faithfull pillars, wh have gain'd and supported this inestimable treasure of love and union, which will endure. O how com=forting it is to us to know we are remember'd by Gods people, and that they are willing to bear us in mind and in their prayers to God, will remember and pray for us. This is of more value to us than all the gold of Ophir, or the rich spices wafted from the Arabian fields. We have read your beautifull letter and pretty hymn over and over to the Brethren and Sisters, and truly it has had a good effect. Yea, it was like a refreshing Shower upon a bed of flowers, it brightend every feature, and enlivend every feeling. With this, Beloved Elders, we return you our hearty thanks for your beautifull presents. Yea, and above all; for the love, charity, freedom and precious union, we feel flowing from your benevolent hearts. We feel our selves altogather unworthey of so great a share of your love and blessing; but hope we shall be able to make a good use of it. Good Elders, it is our labor to do the best we can, and follow your well beaten path as fast as we can, and if possible, we intend to keep in sight of you, and do all in our power to support the precious union and freedom which has been increaseing, of late, between us and the ever blessed Mother Church. We inquire after good Elder Sister at every opportunity, and when ever we hear she is a little more comfortable, it comforts our Spirits and gladens our hearts. Dear Elder Sister, we do not cease praying for you; nay we cannot; for we are anxe-ions your health should be once more restored. For, how it would grieve our beloved Brethren and Sisters to part with their good Elder Sister. But may she yet be spared to comfort the aged and strengthen the young, is the desire of many; yea very many. Dearly beloved Elders, so long as you concider us worthey, we hope you will remem=ber us in your prayers, for we have great faith in the prayers of Gods people.

Farewell good Elders, with our best love and well wishes for your health and prosperity. And be aſsured, we shall not forget you in our prayers.

From the Elders,
in the 1st Order at
Hancock.

To the Elders, in
the 1st Order at
New Lebanon.

To
The Elders in the First
Family. New Lebanon.

October 14th 1835.

Much Respected Sister Betsey:

As I never have written a letter to you, since I was a girl, I felt it my duty to make my feelings known to you in some way or manner, from the real true feelings of my heart, just the truth: My feeling &c sensations are preſsed towards you with love & thankfulneſs for the many bleſsings I daily recieve from you, & for the past care & instruction which I was blest with when I was a girl: Good Sister I can aſsure that your good care & godly example to me & before me, will never be forgotten by me, wherever I see you I bleſs you whenever I think of you I love you, because of your love & kindneſs to me & your patience & forbearance with me in all of my unguarded & ungodly speeches, & unbecoming behaviour, & I pray God to comfort & strengthen you together with the Elder Sister; And henceforth it shall be my daily labour to be a comfort to you by my good works & faithfulneſs. It is my sincere intension to be good & bear a full croſs against all which I know to be evil And walk in strict obedience to my Elders. I know that in obedience to your good counsel I have found the protection of God & power that has saved me from sin, & yields me a justified conscience which is the greatest comfort that a soul can enjoy. When I partake of your love & bleſsing I feel happy, then I feel the love of my Elders, then I feel the love of all And without your love I am destitute of any. But I pray to God that I may increase in the gospel, with every good virtue, that I may so walk as to be worthy of your love & bleſsing & keep my priviladge, which is the greatest bleſsing that my soul can enjoy. to learn the way of God

2

O good Elders do not spare the rod on me, but do reprove me in the time of need, for the reproof of a friend is better than the kisses of an enemy And I consider those my best friends who show me my faults & teach me how to mend them, & if you will so kind as to show me the strait & pure way of God, I will keep in it. And it is my determination to build upon the sure foundation, to acknowledge my good lead & be faithful to keep good order. And be more cheerful under crosses & tribulation, for this is certainly a great help to me & I find it the easiest way, when there is a cross presented to take it up & be cheerful & then there is comfort in the cross. & I have full faith in cross, because I believe that I never gain'd any thing without the cross But I do love the gospel, & the good people of God. & now good Elders do be so kind as to pray for me that I may be protected from evil, & keep the fear of God, that I may walk worthy of my privilege, I believe it is your constant labor to strengthen & encourage the young to persevere in the gospel. And I have full faith that if I am honest & free, & am strictly obedient to counsel & follow the godly example of my Elders that I shall be saved.

So now I must close by promising you that I will be good.

Be so kind as to accept this from one who loves you & desires your love.

To Betsey Bates.

From Eleanor Potter.

Union Village Ohio October 11. 1835.

O my dear sister Betsey.

Would to God I could get near enough to you to tell you where I ams and how I be, and what I am doing. but I dont see any way for that at present. so I must content myself to talk with you on paper, this I consider a great privilege and favour. In the first place, I am, at present in the visiting house, near, or south of the Office, at Union Village. as to my health, it has been improveing the week past, so that I can say, I am as well as is common for me. The Brethren and sisters here are very kind and obliging – they prescribe many things for me – and are very anxious to have me feel and look well, not knowing how I do feel. But I can tell you how I feel with all freedom.

I feel as I never did before, it really seams as though my heart would burst every time I think of you, and my good friends at Lebanon, and that is very often, and when asleep I am there with you. Be asured dear Sister, that my attachmen and love to you, and my good home, has not lessened nor weakend, but to the cotrary, Nay, In Zion is my home, in Zion is my treasure; my strength my life is there, all my joys are in thee.

Now. I should like to have you know all how it has been with me, since I left you but I feel so ~~inoffecient~~ insufficient, and incapable of writing, that I think Br Luther will give better information than I can by writing. all through my journey, I had not to average more than two hours sleep in a night, and felt no need of sleep by day – and since I have been here, I have had no appitite for food of any kind, till about 2 weeks past, I have had a good appitite.

Notwithstanding all this, I feel reconciled to the gift that is for me, and am willing to take up my cross, and do all the good I am able and if I can do any thing that will be any comfort to the good Ministry and Elders – I am sure I shall be thankful, it is, and shall be my labour, to keep in remembrance what I have been taught, and walk according to it. that I may honor the gospel, and my privilege in the Church, yea, it is my determination to be good and stand fast, let what will come.

You asked me how the E Brother did, and how Elderess Betsey and Br Luther was. I will tell you Elder Br has not enjoyed quite so good health since he has been here as is usual for him, but we think it is greatly owing to his feeling such a burden here, and a burden at home too. he is very anxious to get home you may depend. the people here gather to him very much, and say – Elder David is all good, they admire his meekness and simplicity in every movement

As for Elderess Betsey, she enjoys full as good health as is usual for her, and is as well as could be expected – considaring what she has to bear. It is just as you told me, the more I get acquainted with Elderess Betsey, the better I would love her, I can get as near to her as I want to, and do feel the best when I am with her, in fact I do not feel as though I could live, unless I am with her. And she says, tell them that I feel just so about you.

Br Luther has kept tolerable well for the most part of the time, though he has been threatend several times with his old complaint. he came very near having a turn this weak, but Eldereſs Rachel gave him a dose of bitter powders and broke it up.

Now dear Sister, how do you think we feel, to have Luther go home, and leave us away off here, in as much tribulation as we know how to bear, it is a croſs to us you may depend, and we are sorry to part with him, but we believe it is for the best. We have all supported a good union togethr, ever since we left home, not the least of any thing has happened to hurt the union, but have been united together as one.

Well, I must change my subject a little, I return my hearty thanks to all; the good Ministry Elders, Brethren and Sister, for their kind remembrance of us, their prayers and earnest desires for our welfare prosperity and bleſsing: we have felt the benefit of the prayers and bleſsings of the Church and body in the East, yea it is our strength and support. and we do earnestly desire the continuance of your prayers to God for us, for we feel poor and needy.

I must begin to send my love, or I shall not half answer my mind, In the first place accept of my unfeigned love your self, and there is good Elder Sister, give my best love to her in particular, and to Br Daniel in particular, Elder Brother and Eldereſs Betsey sends their love to you all in particular. be so kind as to give my love to the Brethren & Sisters that lived in number 11 and 12. and all the rest in the family, and as far as you may think proper I dont know where to stop, for I love all the Lebanon believers from north to South.

Note The Bonnets you sent, came safe and in good order, mine suits me completely, and I am much pleased with it. O Betsey I do thank you for the pretty Bonnet, and for your notice in writing to me, and for your love and rememberance of me, in the midst of your cares and tribulations, I think of you often, and wish I could see you and Elder Sister both in the shop together as I used to. O do remember poor me.

So Farewell till Spring
From Joanna Kitchell
To Betsey Bates.

N.B. When I was at Water Vliet, Ashbel and Malinda proved to me by circumstances, that I called my self one year older than I was, by this, if I stay till next summer, I shall return as young as when I left

Union Village October 11 1835

Beloved Sister Sarah.

It is with great satisfaction I improve this good opportunity to return my hearty thanks to you, for the pretty interesting letter you sent me, and for the joyful information it contained, it was good news to us all, the love and blessings of the Church, manifested in this letter, was comforting and reviveing to our spirits, I read this letter over and over, and then read it to many of the Brethren and Sisters that come to see us, the appeared much pleased to hear a letter right from Lebanon. It does not appear to be my place to write for information any further than respects myself — and that is as much as I am capable of.

Dear Sister you are not out of my mind long at a time, I think of you and talk of you almost every day, I love you, and bless you, and wish I could see you, and all the rest of my good friends in Lebanon. There is poor Hannah Fairbanks, I wish I could hear from her, whether she is gaining her health or not, do give her my best love, and my dear Charlotte give her my effectionate love, and the Brethren and Sisters where you live, give them my love too,

Be so kind as to give my particular love to those in the Office, and to the Deacons and Deaconess's in the house, There is the Second order, I want to be remembered to them. With these few lines accept of my warmest love yourself, and give it to as many more as you feel, to.

Farewell From
Joanna Mitchell
To Sarah Bates.

I should be very thankful if you would be so kind sometimes as to give my love to Elder Sister Rebecca and Sister Anna, tell them I have not forgot them nor that pretty room full of young Sisters that I saw the day before I came away. Be so kind as to give them my effectionate gospel love.

Dear Sister, do be free [illegible] with my love, if I dont mention all the names, there is Adda Zillah, I must be remembered to her in particular, and to the litte girls, tell Zillah I think of her often, and love her, yea I thank her [illegible] for the farewell doings, she wrote for me,

N.B. Tell Samantha my toejoints are almost well, as far as any thing that I know, but I cant tell certain till I prove them in the kitchen again.

To Sister Betsey Bates

New Lebanon, Aug. 26th 1835.

Respected Elders,

I have not ventered to write any thing to any one this summer, but I felt as tho' I could not bear to leave the school, without writing a few lines to you, to expreſs my feeling of gratitude, for the priviledge I now have of living here, and also of coming to school. I certainly do feel thankful for so great a priviledge as to come to school. And it is my determination to be good, and orderly, and labour to repay my kind Elders for the pains they have taken with me, by my good works. It has been my labour this summer, to behave my self in such a manner, that I can give my good Elders, as well as those who teach me in school good satisfaction. I can truly say, that I feel thankful for all the good instructions I have ever received from my good Elders, and when I walk in obedience to it, I always go safe, but on the other hand, I never find any comfort, nor satisfaction. I do not feel as if I could be half good a enough if I do the very best I can. But I hope the good Elders will have patience with me, and contin to correct me when I get out of the way, untill I get the upperhand of my evil nature, and you can see tha I have gained by your labour and instruction and I will unite with every gift that is felt for me, be cause I know there is no other way for me to get a long only to be for, and never speak against any good gift; and I know I must be obedient or els I can never prosper: be cause I have seen how so many make out that will not be obedient to their Elders

Now Dearly beloved Elders, will you besokin as to receive these few lines with my best love, and hearty thanks, for all the pains you have, taken with me. Also be so kind as to remember me in your prayers, for I feel very poor and needy.

Tabitha Lapsly

To the Elder Sister Betsy, and Sister Betsy.

May 20th 1835.

Dear Sister Anna

You have very ingenously answerd my request which feels like great notes to me for I am not used to having hem of receiving letters and then an invite to answer yours feel still more if I felt myself capable of it, but no matter for that. I will do the best I can for that is all that any one can do. for where there ant but little given there given ther ant but little. I feel pleasd to to write to my gospel friends & fellow labours in the gospel. the sentance you pu in I thought would be of great us to me what Father Job said to a couple of Brethren

I felt pleased to hear of your pleasent walks & to hear that you a large numbof of Calve & I hope there will something grow for thema to live on. I think I should like a little of that sap to drink you spoke of. I am very fond of geens & a geat lover of eggs & according to my apatite I think you are in a fare way to live very well. you was speaking of the alter of tribulation. I saw that nor any other with my naturel eyes but I feel as if I came up to the alter of tribilation very both soul & body. but I do not fel discourag for God allways did protect his chosen people & always will believ. & to hear of your good metings does my soul good. for I am thankful where ever I can hear of the power and gifts of God resting on any of God Mother children for your increas feel like our increase & hope ours feel like yours, To feel your tender for me in Eder Sister absence feels like the love of God. And when it is well with you do rember us. I have but one interest & one treasure that is in the gospel do tell Elder Sister her pretty little Bonnet I have finisht off as neat as I could, when the sisters come in & take up that Bonnet they think I am a very nice hand to make bonnets some I shall & some I dont so it give mea good deal of credet.

Elder Sister wanted when I wrote I would put in her very best love to all of the Elders I want you should except mine with Elders Sisters farewell

Betsy

April 12th 1835

Beloved sister Betsi

I have not forgot the kind invitation you gave me when you came here to see sister Mercy; nor is it easy for me to slight such an invitation, for I love to write too well for that; yet I am all the while bearing in mind what Father Job said to a copple of brethren which came from Cantebury, to Lebanon on a visit; They said he told them, he desired they would remember who they were, & where they come from, and likewise where they were going to, and behave accordingly. This I think may serve as a caution to me, altho, I do not feel much straitned on that account; believing you you to be a merciful woman, and, that you will make all proper alowance, if I should make to free in my communication.

Now dear sister I have a plenty of thoughts in my head, but to select out such as will be interesting to you, is another thing. However, I must tell you Elder sister, Lucy Bishop & I, had a very pleasent walk last friday. We went to the barn, saw all the calves 22 in number; from thence to the east garden, where we found 3 maple trees tapped, but the sap was not very sweet, as it had rained a short time before. We also saw many greens just peeping out of the ground which was the object of our persuit.

In the afternoon E Sister & others took a walk to the south barn, where Daniel keeps a great number of hens, the eggs of which he caries to market. From thence they took their course west, to the altar of tribulation, where we often time resort in search of comfort when we get too heavy loaded. We think, in future it will be of great use to us, considering the sings of the time. The above was written sabbath morning; and I have now just returned from meeting. The Canaan folks were there, which has seldom happened the winter and spring past. I think we had

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a good meeting. The Elders spake quite affecting; then we all knelt in prayer to God his protection & blessing, and Daniel C picked the song – *Holy angels* do protect my soul I pray, Come good angels hover round me And protect me night and day. – The scene was solemn and impressiv. We then shuffled a song, and I struck in to the march; and I realy thought I felt thankful that I could feel something that fed my poor soul, I mean something besides death & judgment that I have felt so much of lately. It felt to me as tho, God had not entirely forsaken us; and I do not – cannot believi he ever will, so long as we do not forsake him. There were many songs sung in the course of the meeting, applicable to the present state of the people, such as – Those who're in the new creation Surely find true peace and joy In this heavenly pure relation Nothing can my peace destroy, Here's my union here's my heaven, here's my everlasting all, Lord may strength to me be given, To obey this precious call. These words seemed as true to me as true could be. Brother Proctor often exorts us to wait on God, for in so doing we shall renew our strength, and I believe it is the only way we can do to do right for we cannot hurry what is out of our reach. Now I must drop this subject lest I weary your patience; and tell you that we often think & speak of you, knowing the time draws near that E sister Betsa must leave you for a some time; I dare say the time will seem long to you; but you will have the good Ministry to lean upon some part of the time and that will be all to you. I hope you will just step over to our house, while she is gone; we shall be verry glad to see you. Elder sister sends her best love you both, & so do I; and I would say give it to Elder C & C Daniel; only I am affraid they will want to see this letter, for I have made such a mistake that I am ashamed to have any one see it; When I had fill the first page & turned over, I was just carless enough to take the wrong side; but I cannot help it now, I could have given up my writing; but this pretty sheet of paper which little sister Sarah B gave me, I could not give up. So farewel from

Anna Williams.

Dear sister dont forgit
to write me a letter,
and above all things dont
forget to pray for us.

Betsia Bates.

Beloved Elderess Ruth & good sister Asenath February 1835

It is not but a short time since the Ministry left here, But Elderess Ruth ~~requested to get me under order~~ & enjoined it upon me, to write to her, while she was at watervliete. And considering some circo mstances that had occurd, the Elders thought it would be best to write. ~~The same day the Ministry went away~~ Soon, for we wanted to in form them. One ~~thing~~ Ministry exactly is Ethan has come back & wants another priveledge, says he met the Ministry a little beyond the union Villedge but tryd to keep out of site. come up across by the west barn, got here about 8 oclock in the evening meet with Phines & wants talk with him, Phines asked him where he was a going, Ethan told he did not know but he should stay to the Office to night. Phines then told him he had better go there, for he knew better than to be round in that sort, ~~Phines did not~~

so Ethan went to the Office & Phines went to Elders & informed them Ethan was here. Daniel ~~[illegible]~~ went over to see him he asked him what he had come here for. and Daniel told him what he said when he went away,

that There was nothing here he wanted. & they told him if he felt so he had go, And now he had gone away we chose he should satay away & he should be glad never to see his face again. He then begun to beg for mercy and told too dreams he had the satturday night & sabathnighted before which made him feel very bad, he had not took any comfort since. before that he had felt happy and comfortable eve since he went a way. Daniel told him he need not think of ever comeing back into this family again for that was out and he need not asks for it. Daniel told him he was sorry for him & pittied. but he must remember he had done it him self. and we could not hinder it, he told him he expected he rememberd the morning he went away, they told him if he felt then to turn about & set out & honestly confess his sins they stood ready to hear him. & he should have anothe privelege. But he slited the mercy Charity of God to him & chose to go. & we felt as tho we had done our duty. It was most meeting time Daniel come back felt much affected with poor Ethan situation. Now beloved Ministry go to meeting have a very sollam meeting, the Elders speak very affecting to the young in particulaur warning them & intreeting them to be thankful for there blessed privelege, & to live so as to allways keep it. desireing of them to take warning by others, that had slited the call of God to them. I was now round like wanderings saters that could find no rest. no friend nor no home to go to but like one a lone in the world.

Sabbathday morning Eld Be went over to see Ethan he seam to feel very bad & cryed told his dreams again, he said he ~~thought~~ dreamt his Mother come to see him and spoke very sharp to him, but he did not ~~mind much~~ as ~~tout~~ that remember what she said, Then Eld Be john come to him and spoke a few words very sharp but he did not mind much about that, the next night he come again, he knew he was dead. He said he had come to let him know there was somthing here affer. that there was futer rewards & punishment and that there was a God that would bring him to judgment for evry sin he comit in this world, he said he had been to see his little flock he used to have the care of, he said there had been a great work of God ammong them; but there was one mising Ethan thaught that was himself, he thought El Be took hold of his hand & led him into a meenting & told him to shake and he shook with all his might. El Be told him if he would take hold now there might be another priveledge for him. if he did not he should let him go when he wake up he was all in shake. he then believed there was a God and he had got to be judg according to his works said he never felt so before if he had he never should have gone away. told Jonathan he had no more sens of the work of God then a horse when he lived here, said he had lived a better life since he went away then he did uhen he lived here. Jonathan said he he never seeny body he pittied so in his life he was so ignoint. It was so cold it was thought to be right to keep him here in the of Office to day. Elder Be told him the gift they felt for him was to go to his Grand Farther and ask him to find him work & settle down and be steady & be obedient to his grand Parents & not be comeing over here without liberty. But if he wanted a privelidge to confess his sins to get his grand Father to seek a privelege for him. & if he could suject him self to that there might be a further priveled. El Be lefte him upon them consideration.

We attend our morning meeting the Elders speake of Ethan situation of what he said of himself that he had no more sence of his priveledge then or ~~the~~ of the work of God than a beast while he was here & desire all to take warning by him. R.V.

Now leave Ele Ruth & sister Asenath there 8 of the world wanted to attend after meeting. for it was so bad & cold there was no public meeting & part of the company was here about a year ago & it was so icey slipery there was no public meeting then, & they could not be doing. there was 4 men & 4 woman one man said he had seen the woman we called our mother said he was a little boy but when he thought of her now he could see just how she look. So belived Ministry

We had a very sober sollom meeting we sung our appointed songs then marched sung one song in the round dance. sung a number of extra songs by the Elders Be spoke some had a very good meeting and ended. they was much pleased thought it was very sollomn, One woman had form a very wrong Idea of our worship, said she never heard such singing she thought it must be we kept singing scools & sung by rule - our singing did go very well.

Monday Nicholas took Ethan to his grand father & told them how was, they felt very sorry to see him they did not see why we could not take him gain if he would set and do better. But Nicholas left him and that is the last we have heard from poor Ethan.

The same day Eld. Brother went to hancock with Garret. Youngs's home ward day is very sick. they thought she was dying yesterday but seems to be a little better to day.

Now beloved Eld sister & I want to tell you a little pley visit monday of we had we thought would be a good day with us to have our singers go to second family so we sent a line to the Elders to know if it would b a good time with them they sent a line back and a sley with it to take them over and very pretty invite to Elder sister & I to come to se the singerer got into slay and went on soon after dinner aboute 3 oclock El's Lydia & I went on a foot. went & see the Elders & singers & had a pretty littel visit smoke our pypes and come home. Well the next thing that come to us was that Betsy B had come to see her children wanted they should go with her she expected to start the next day f cooperstown said she would not go there with out Letyohn, tryed very way she could to get her stayed over night the next morning the Elders from the North family come over to see her she had considerable to say against them they talked with her about her conduct while there & her feelings since she went away. But she was bent up having Locton unless she could live in the family with them; Nay Eld Betsy told if she stayd she must go to canaan that was the gift El Ruth felt for her & she conclude to stay the El was going to canaan that day. & jonathan carried her down

Betsy Bates

I was [illegible] bout Elder Brother

February 1835

Dearly beloved Ministry.

— We begin to look with wishful eyes, for thy absence feel long to us, but we pray that God would strengthen & comfort our dearest friends on earth in your hours of tribulation & return you safe to your little flock. We have nothing very particular to write about, for Jonathan Susannah & Electa will be able to inform the Ministry about our temporal things, & as they both commonly go along about to gether the Ministry will be able to judge the Spiritual, so it leaves us without any matter write upon, But this much we will say, we will keep the way of God in its purity our selves & teach it to others, & in doing this we feel tribulation, mortification, peace comfort & happiness. The gift of learning to sing goes on with an increase both ~~r~~ Brethren & Sisters through out the Sosiety.

I mentiond in my other letter of Eldress Dainy's being quite low; but she recoverd her helth so that they all returnd home the 20th of February in a Waggon & Eldress Dainy is comfortabl for her since she ~~returnd~~ come home. Dainy B is getting better she lay 19 days on her back. & could not eat any thing except a little pottage or broth she can eat little rye puding now.

I mentiond in my other letter about Ethan & Betsy Be but jonatha & the sisters can tell agreatdeal the Ministry all they will want to know about it. Last Friday night the second orde Elders come down & sat with us we to ld them we thought of writeing a few lines to the Ministry. their cry was do put in our love with yours, & now we do with heart soul & body most pleasantly unite & send our affectionate heart felt & neverending love to our blessed Ministry, still desireing your love & prayers for us. & evry crumb that our beloved gospel lead will bless us with. if the crumb are small we will be thankful for them for we are poor & needy, & are thankful for one word from our beloved Ministry when you can feel it is good for us

Betsy Betry

New Lebanon June, 1st 1836.

Dearly Beloved Sister Betsy:

As I never have written any thing to you, I thought I would try to express some of my feelings, in a broken manner on paper, in the first place I feel very thankful for all the mortification and tribulation I have ever passed thro; it has helped kill and crucify my high haughty nature; it is just right it is just what I need; I know I cannot travel one step in the way of God with out mortification, and tribulation; And when I think of the kindness and charity that you feel for me day and night, as I often do; it melts my hart, it brings me to a sence of the distruction and miseris that are in the world, and how thankful I ought to be that I have escaped them, by being blest with the gospel of Christ, And now may I ever be found faithful in this blessed work, till I have finish my days here on earth. When I sence the love and kindness of my good Elders, there unbounded care by day and by night for me and also their good and kind feelings and labours for me which I am not insensible of, I fear it is more then I ever can reward you or be thankful enough for, I know the only way for me to reward you is to be truly obedient to what I am taught, and in so doing I hope you will in time be in some measure rewarded for your labours with me. It is my harty feelings and determination to be faithful and improve my time in serving the Lord; time that is past cannot be recalled it is forever gone; I concider it of the gratest importance that my time is well improved for at the longest I have but a few days to live. I concider this world but momentary to another. I often think within my hart;

Never O never will I exchange my birthright my heavenly treasure for carnal joys for veign delight's or momentary apleasure. I have often exprest my love to you and to all my good Elders Brethern and Sisters. But now I will tell you a little more, as I increse in the work of God and as my soul draws near to God and to my good Elders, I feel that love to you and to the gospel that many times I can but with tears of gratude and thankfulness return my sencere and harty thanks to God and to my good and precious Elders for there kind feelings of love and charity they have extended towards me. You have taught me how to shun the wild and aluring pemptations that bese the youthful mind and how to gain victery over them, and when I have gielded obedience to your teaching, I have ever fund peace and comfort to my sou one side of this I have found nothing but torment and vexation of spirit.

My faith is good and if I live up to it I know it will save me, But we read faith without works is dead theirfore I will prove by my works what my faith is.

I know this is the way of God, and I cannot be saved in any other way. When I sence the awfeel situation of those who have turned their backs to the way of God; I feel thankful with every feeling of my soul for your cair and protecting for me were it not for that I certonly shoulded be lost in a world of darkness and misry.

Dear Sister I must close my leter by baging your forgiveness where in I have not lived up to your councel, for I will set out anew and be beter then I ever have been.

Be so kind as to except of these few lines with my kind and best love.

from Hannah Reed.

To her kind and best friend.

New Lebanon April 17th 1836.

Kind and Much Esteemed Elders,

I feel it my duty and privilege to write a few lines to my good Elders, to let you know my faith and feelings at this time.

My feelings are more than I can expreſs.

When I sense my good home and what a privilege I have to be taught the way of God, I do not feel as tho I ever can be half thankful enough, or can ever reward those who have took me in and nursed me and braught me up in the kindest manner, and borne with me in my childish ways and folly.

O my dear Elders, your charity, patience and forbearance with me has been unbounded, when I sense it, when I sense what I have been, and what my good Elders have borne for me, and the tribulation that I have caused you my heart melts at the recollection; but the time that is past is gone forever, and I cannot recall one moment: but O that I had wisely improved it all in obedience to the good counsel and teaching that I have daily recieved.

I do feel sorry and heartily beg the forgiveneſs of my good Elders where I have gone astray, for it is my sincere determination to set out anew, and watch over my ways and actions and all my conversation, and be honest and true in all I say and do.

And I do feel thankful according to my little measure, that I have been called by the gospel now while I am young, to forsake a vain and sinful world, and to enjoy the bleſsings of salvation, and I see nothing no enjoyment in the world that can entice me to leave the way of God, for there are no pleasures in the world but vain and sinful ones, and I certainly know that such pleasures yield the soul no comefort or happiness, but on the other hand all uncomfortable feelings and the torment and remorse of a guilty conscience. And I have often thought of what Br. Daniel spake in meeting some time ago, he was escorting the young to turn from the sinful pleasures of nature, he said "that sinful pleasures were not lasting ones, the pleasures of sin could hardly be called momentary pleasures;" and I certainly know this to be true.

Beloved Elders it is to you that I owe my grateful thanks for my privilege in the church, and for the many blessings that I enjoy, you have never spared any panes time or strength with me, in teaching and instructing me in every thing virtuous and useful, and I do feel thankful for all the admanition and reproof that I have recieved I know it has been for my good, and it is my determination to make a wise use of it; and I hope the good Elders will have patience to correct and reprove me for my slackness and disagreeable ways, till I gain obedience, and give you as well as all the good Sisters ample satisfaction.

Beloved Elders, I do love and respect you, and beg your love and union to help me along, for I know that I can not travil in the way of God with out the help of my good Elders, and I consider your love and blessing a treasure well worth laboring for and can I be entitled to this by being good I shall be happy.

These are the sincere reflections of your poor unfortunate child.

Mary Wicks.

To Elder Sister and Betsey.

Dearly Beloved Elder Sister.

Will you be so kind as to accept of this little odd present. Not because we do not think you would be provided for without any of our aſsistance - but because we love you dearly.

Elder Sister - we would not have troubled you with this scrawl - but for this reason. We wrote a few lines to you and Sister Betsey Bates by Elder Brother - which he thinks was miſsed - or not carried with our little bundle of lumber and love.

So this is my apology for the present.

Good friends - with this be so kind as to accept our best and everlasting love - and give freely of the same to Elder Brother and brother Daniel. and as many more of our good friends as you feel. But be sure to the good Ministry.

Farewell in love.

Dana.

Elder Sister and Sister Betsey.

Pittsfield Jan, 8th. 1834.

I must stop for my hands are so cold I am afraid you cannot read what I have wrote.

Elder Sister is now at Tyringham - She left her love & those few crackers to be sent to Elder S if we had opportunity.

To

Elder Sister.

New Lebanon April 3rd. 1836.

My Dear Elders,

How thankful I feel for my privileg in the gospel; when I concider what I am called from, and what I am called too, I feel as if I did not know how to be thankful enough; had it not been for the mercy and charity you have shown me, I should been a poor creature

Dear Elders, you have spared no pains with me to teach me the way of God, and evry thing esential to my salvation; I feel thankful you more then I can express, for all the chastisment, mortifation, and reproofs I ever receaved, for I know if I am ever saved, it will be through dep tribulation, I shall have to know my self, yea to feel and sence my own state better the I now do, before I find that for which I am labouring.

My Dear Elders, I feel unable to communicate my feelings as I should be glad to, but I will do the best I can.

My faith is good and if live up to it I know it will save me, but we read faith without works is dead, theirfore I will prove by my works what my faith is:

I know this is the way of God, and I cant be saved noother way, when I sence the awful situation of those who have turned thir backs to the way God, I feel thankful with evry feeling of my soul for your care and protection, were it not for that, I certanily should be lost in a world [illegible]isery and darkness

And my Dear Elders, I donot feel as though I could ever reward you for the pains you have taken with me, if I had felt half a[illegible]ch for myself as my Dear Elders have felt for me, I should have been better then I am;

But I erenestly beg your forgivness, where I have not lived up to your councel, for I will set out anew and be better then I ever have been.

My love to you Dear Elders is unfained, yea it is my puriest and best love, according to the small measure of the gospel I have received.

Now I will close beging you to receive these few lines from a poor depondent child. Farewell.

From Matilda

To Elder Sister & Betsy.

New Lebanon, March 13th 1836,

Dearly Beloved Elders,

I should be very glad to expreſs a few of my feelings to you, by writing, if it would be accepted

In the first place, I can say in truth & sincerity that I do feel inexpreſsibly thankful for the gospel, and the bleſsed privilege I enjoy in it. And as I am now in the right age to be forming the character that I shall probably carry thro life, with me; and, being full of pride and vanity, I feel as if I ought to be continually on my watch & guard, lest I should disgrace myself, either by word or works, and gain a name that would take many years to wear away.

My dear Elders, you know just what I am, what my greatest failings are, and where I am the most likely to get overcome. And I feel very needy of your love, prayers & bleſsing to help me on, thro' all the enticing snares & temptations that beset the youthful mind. I believe you know what I need, & what is best for me. And I want you to reprove & correct me, when I get unruly and out of the way, that I may not be left to wander in darkneſs, & sink into death & despair "Don't spare the rod & spoil the child."

Do, my dear & best friends, help me down into the low valley of humiliation & repentance, for this I daily need. Yea I need mortification & tribulation to cleanse my soul from all evil & subdue that proud haughty nature in me, which, if unrestrained, will lead me to destruction.

I feel & know that I have great need of labouring to govern and subdue my unruly tongue. I know I have been greatly lacking in that respect, and many times caused hard feelings, & lost the fear of God, and the love & union of my brethren & sisters. But I here resolve, and make you this solemn promise, that I will henceforth set a doubleguard in this point, and speak with reverence and respect to my older brethren & sisters, be kind & obliging to my equals & youngers, and let my conversation with them, be that which will tend to strengthen & support their faith, and increase their love to the way of God, & towards eachother.

When I consider what a blessed privilege I am now enjoying in the days of my youth, and how many millions & millions of souls there are running the broad road to destruction, and sinking deeper & deeper into sin, without friends of Elders to help them out of their loss, I despair of ever being thankful enough, for my privilege. I feel as if was an impossible thing.

My Dear Elders, altho I am a rough & ungain'd child, appearently insensible of the mercy & charity that has been, & still is extended towards me, yet I often feel solemn & serious reflections within, and wonder at your patience with me thus far; knowing that I have caused you, as well as many others hours & hours of tribulation I should be glad, if possible, to blot out of rememberance, by good works, the days that are past. For they have been wasted away, in too careless a manner.

Kind friends, I have written these few lines from the sincere feelings of my heart, and if they will be any comfort to you, I shall be very glad.

I still desire the continuance of your prayers, if I am worthy of them. for I feel very poor & needy

I do truly love my dear Elders, & I want you to receive this little scrawl stored with my very best love, also my greatful thanks for all the pains you have taken with me, and the precious counsel I have received from you, from time to time. Farewell.

from Polly Reed,

To Elder Sister & Betsey.

Betsy Bates.

# SHAKER COLLECTION

Item 368

SHAKER COLLECTION

Item 368